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English Translation of

श्री मो. दि. स. त्व. च. रि. त. म.

File No. _____

Name _____

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Subject _____

Serial No. _____

To _____

From _____

To _____

Year _____ **19**

120. When her husband Ahiparak was gone, she summoned her maid-servant and instructed her that she should be quickly informed when the king arrived at the gate of ~~her house~~ ^{the building}.

121. When the sun set and there was full moon, the king came out (on the royal highway) in order to witness the auspicious ~~grandeur~~ ^{festivities} of the city glittering all round with the lights of earthen lamps.

122. With his body adorned with ornaments, the king, accompanied by his Ministers, sat on a chariot, and while proceeding to see the grandeur of the festivities, he arrived ~~at~~ first at the gate of the house of Ahiparak.

123. The palace of the army chief was particularly beautiful and pleasing to the mind. Its magnificent mansions were reaching high up to the clouds and its high ramparts were beautifully painted with red colour.

124. Finding that the king Kumara had arrived, ~~the~~ the maid servant posted at the gate went inside and informed thus : O gentle lady, the king has arrived.

125. Immediately on hearing this, she went upstairs and took a hiding position behind the jalli of the window of a room on the terrace of the building. From there she ~~scattered~~ ^{showered} flowers on the king ~~and~~ in the style of Heavenly beings (Kinnars).

126. The king, who was looking upwards, suddenly caught a glimpse of her face. And immediately as he saw her, the Cupid also started ^wshowering his flowery

arrows of passion on him.

127. While the king saw ~~that~~^{the} lady who was glowing with the wealth of her bright beauty and who had glittering eyes and a golden radiance (about her), he was struck by the passion arrows of the Cupid, and ~~he~~ immediately he ~~sank~~ sank into the deep darkness (of evil desire).

128. The king, whose mind was vitiated by evil intentions, was badly entrapped in the ~~net~~^{drag-} of that young lady. In that state of intoxication and absence of reason, the king forgot that he was at the house of Ahiparak.

129. The king, who had ~~established~~ Unmadanti ^{into} ~~in~~ his heart, did not have the power even to think whether the lady was accessible or ~~not~~ whether she was in accessible. De^{id}~~void~~ of reason and being under the influence of sensuousness, he forgot ~~even his~~ even his own form.

130. Behold the ways of Providence; even the flower^s~~ed~~ showered with good intentions became harmful/ calamitous. A momentary glance at the attic storey took away even the sense of reason of the king.

131. The king, seated in his chariot, asked his charioteer contemptuously, : who is the owner of this beautiful house; it is worth visiting for the people having ~~an~~ unenviable luck.

132. And who is this girl who is sitting in the upper storey of the building, who is (quick) like the lightning, who is (attractive) like the beautiful lotus, and who is like the night glowing with the light of the full moon and who is like the ^{fl.} flame of lamp?

133. Is she the daughter or ^{the} ~~be~~ wife of some one, is she the beloved or ^{the} ~~be~~ clever ^{paramour} ~~lover~~ of some one, is she married or is she not married; O charioteer, tell me all this in positive words.

134. Knowing that the king's intelligence had been overcome by sensuous feelings, the charioteer said in clear words thus: O Lord, is it that you ~~are~~ are not looking even while you are looking?

135. I know very well the ^{class} ~~stock~~ to which the parents of this beautiful girl with beautiful teeth belong, and I also ^{so} know ~~very~~ very well the person who is serving you unflinchingly i.e. diligently.

136. He is your Minister Ahiparak who is prominent among the intelligent and the wealthy people. She is the extremely ^{beautiful} ~~beautiful~~ wife of the same person ~~and~~ and her name is Unmadanti.

137. Even after ⁱ ~~l~~istening to all this, the king continued to be off his head. He left everything else and started talking about her alone.

*138. O! what an apt and attractive name is Unmadanti who has powerfully intoxicated even an educated and virtuous person like me!

*139. What should I do in this situation ? Since my sense of reasoning has become dull, I cannot control my mind, because even after a cursory glance, I have become afflicted by sensuous feelings and have ~~been~~ been entrapped by allurements.

✓140. On the other hand, when ~~Un~~ Unmadanti saw that the king had become extremely fascinated about her, she ~~im~~ immediately left the window and came down into the inner precincts of the building.

✓141. The grandeur ^{of} ~~to~~ of the city did not interest the king who was ^{impatient} ~~restless~~ about Unmadanti. Being engrossed in thoughts about her, the king even suspended the programme of inspecting the festivities.

✓142. The king was presently riding the illuminated chariot of sensuousness; he had lost his sense of reasoning; he told his Sarathi : Take back the chariot. This festival does not please me; on the other hand, it is (hurting me) like thorns.

✓143. Every moment of this festival can be worth watching for a praiseworthy person like Ahiparak whose beloved wife Unmadanti is young and prominent among women.

144. This vast kingdom can be suitable and enjoyable to only ~~to~~ that fortunate person (who has such a pretty wife). How can a man like me, devoid of a lady like the wife of Ahiparak, be worthy of praise while moving in the city ?

145. Saying this the king took his chariot back and went to his palace. There, he began to speak out thus ~~useless~~ uselessly ~~but~~ due to his enchantment and craving (res^tlessness).

146. When will I be able to acquire and enjoy the pleasure of this lady whom I saw on this night of full moon^{ender}, who is extremely ~~delicate~~, whose eyes are like those of a dear and who looks like a nymph and who is beautiful like Indra ?

147. When at the time of moon-rise, I saw the lady who lights up all the directions with ^{the} glow of her red-~~ek~~ coloured garments, who has the feet of a pigeon and pretty manners ~~about~~ her and whose face is like the moon, I was astonished to see two moons at the same time.

148. With ^{her} ~~ther~~ big and pretty ~~eyes~~ eyes and ~~eye~~ eye-lids, that lady Unmadanti has, through her slanting looks at me, lilted the innermost part in me (my mind) which is the area of the activity of Cupid, and she has stoleⁿ my heart like the heavenly maiden of the forest.

Second Canto II

~~(Rathoddhata meter)~~

1. Once a very famous king named Brahmdutta had his lawful rule over the beautiful city of Kashi which is well-known as Benaras.

2. Since he ruled over the kingdom for a long time in an able and stable manner, all the five material elements too, as if gratified by his qualities, showered their beauty over the kingdom, (i.e. made it full of prosperity.)

3. Once the pious Lord Budha took birth in his household. Being bestowed with an enlightened mind and because of self-meditation, he came to be known in the world as Bodhisatva.

4. Blessed was the queen for having borne in her womb, Lord Bodhisatva whose advent (in the world) is full of glory, for rare are the personages like Bodhisatva who, by their noble birth itself, enhance the glory of their mothers.

5. Blessed too was the womb of the mother from where the child Bodhisatva took his painless birth.

6. The child Bodhisatva began to grow up. He was given the name of 'Shri Kumara'. With a body healthy and beautiful, the boy was endowed with all the virtues.

7. Shri Kumara, who was a lover of arts, went to Taksa-sila where he had his schooling in all the branches of learning. On attaining the age of sixteen years, he was designated heir apparent.

8. When the father, whose heart was full of love and who was always engaged in noble and lawful pursuits, left for the Heavens, his son (Shri Kumara) ruled over the earth (with a mind) always full of humility and in accordance with the religion.

9. Maladies like disease, fear, strifes, etc., did not get entry into his administration. His subjects were always engaged in good deeds and enjoyed heavenly comforts.

10. (Among his subjects) all the people were fearless, considerate, not given to pride, untouched by evils of anger, etc., and were noble-hearted and treated each other ~~with~~ with love.

11. The king used to (hear and) decide disputes in accordance with the shastras and not at his will. He pleased his subjects with the qualities of truth, peace, compassion, clemency, simplicity, etc.

12. Finding the king to be religious, the Ministers followed him. Thereafter, all the officials gradually adopted the religious ways.

13. All the people renounced evils and became the followers of virtues. No one, for any reason, held hostile feelings against others and no one engaged ~~himself~~ himself in use^{less} quarrels.

14. (The subjects) destroyed wickedness, ~~and~~ trickery and duplicity; they started behaving in a guileless manner and with simplicity. With an enlightened mind, they remained happy with the achievement of their desired ends.

15. Thus, in that administration, which had leanings for virtuous deeds and which was admired for its good qualities, there were no mutual quarrels among men and the law courts lost their utility.

16. Learned advocates, well-versed in jurisprudence, would reach the courts at the appointed hour, but ~~any~~

they would never find any litigants there.

17. Where were the issues to be decided in ^aland where there were no disputes existing and where even the idea of there being any dispute was missing? And, where was the need of administrators of justice?

18. Finding that his kingdom was well-governed and free from any trace of evil, the king Shri Kumara engaged himself in the task of self-purification.

19. I will now try to identify whatever faults exist in my person. For me, who has been bestowed with the gift of human life, it really befits to rely on good qualities only.

20. While I remain here, I am not in a position to analyse and identify whatever faults, if any, exist in me. Whatever faults, big or small, exist in me can be identified precisely by some other person only.

21. Thinking that only by making his person free from faults, he will be able to become pious and full of virtues, he asked the members of his Council to point out any defects in him.

22. But the members present at the meeting did not point out a single defect in him. They only described the good qualities in him and said how can there be even a trace of defects in a person abounding in ~~good~~ good qualities?

23. Listening to the narration of his good qualities by these people, the king thought that all these people are not pointing out the defects in me (perhaps) for the fear of incurring my wrath.

24. Then he asked the people of the houses ~~nearby~~ and also the residents of ~~the~~ distant cities about the

faults in him) but they too, in fact, narrated only the virtues of the king.

25. Then, handing over the charge of the administration to his Ministers, the king, desirous to know the faults in his self, went out of the city into the rural areas in his kingdom ~~in~~ a chariot driven by his charioteer.

26. He went everywhere within the border areas of his state and questioned all the people about the faults in his self, but no one even in the villages in the border areas did ever point out any faults in him.

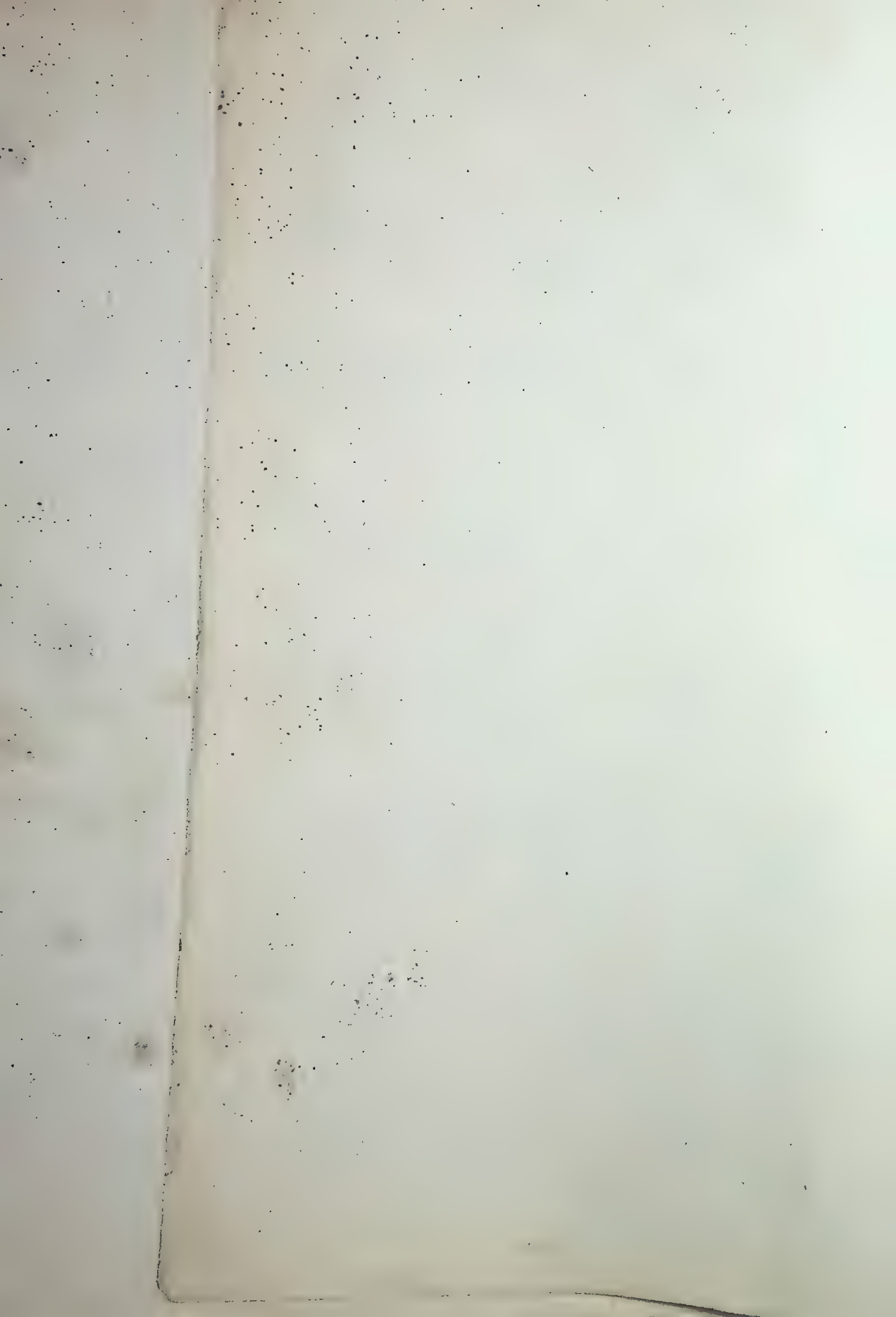
27. He then travelled throughout the territory under his jurisdiction. Then, arriving at the ~~state~~ state borders, he stayed there for some time with the idea of going back.

28. At this time, Mallika, the king of ~~the~~ Kaushal, happened to pass that way. He ~~also~~ too was touring the border areas of his state in a chariot ~~is~~ driven by his charioteer.

29. Like the king of ~~the~~ Kashi, Shri Kumara, the king of Kaushal too was religious. He too had undertaken the tour prompted by the desire to know about the faults in his self and had happened to pass that way and had met him (Shri Kumara).

30. Both of them, seated in their chariots, were eager ~~to~~ for an early return to their capital cities. Both of them had reached a very difficult, narrow and impassable path at one and the same time.

31. The path, (being narrow) was not suitable for both of them, ~~to~~ seated in their chariots, to pass together. The earth (surface) was scattered with stones and was uneven and rough; how could it be of help ?



32. Then, being eager to proceed first, the charioteer of the king of Kaushal asked (the charioteer of the king of Kashi) to move his chariot backward so as to allow him to proceed first.

33. In a humble voice, the king of Kashi made a counter request that the other charioteer ~~×~~ should move his chariot backward and allow him to move forward.

34. The charioteer replied: the king of Kaushal is seated in my chariot and, looking to his glory adorned by good qualities, you should move your chariot ~~first~~ backward.

35. (At this) the charioteer of Shri Kumara said in a humble voice: 'In my chariot too is seated the king of Kashi who delights all ^{his} subjects.'

36. Both the charioteers were in a fix and began to ponder as to what should be done in a situation in which ~~two~~ two kings of equal stature were present at ~~the~~ one and the same spot.

37. Then, the ^ccharioteer of Kashi told the charioteer of Kaushal that undoubtedly only that (of the two) had the right to proceed first whose king (comparatively) held greater competence and glory than the other.

38. When the charioteer of the king of Kashi presented this reasonable solution, the charioteer of the king of Kaushal too acknowledged it by saying 'Be it so.'

39. (The charioteer of the king of Kashi said): 'all right then, ~~with~~ without keeping yourself in doubt, pronounce the age of your king. If he is senior & in age, then certainly he ranks higher than my king.'

40. Hearing these words of the charioteer of the king of Kashi, the charioteer of the ~~king~~ king of Kaushal ~~also~~ made the same reasonable demand and said: 'you may also pronounce the age of your king so that it may be decided.'

41. The charioteer of the king of Kashi said: 'gentleman, the age of my king is sixty years.' At ~~this~~ this, the other charioteer said: 'the age of my king is the same as ~~that~~ of your king.'

42. Thus question^s about the power, policy and skill etc. of both (the kings) were raised. All these worldly things (materialistic achievements) were found to be equal in both of them.

43. Both proved equal in superiority in the matter of caste, lineage, family, intellect, glory, expanse of kingdom, treasury, armed force, material well-being, etc. After ascertaining all these points, the charioteer of the king of Kashi said:

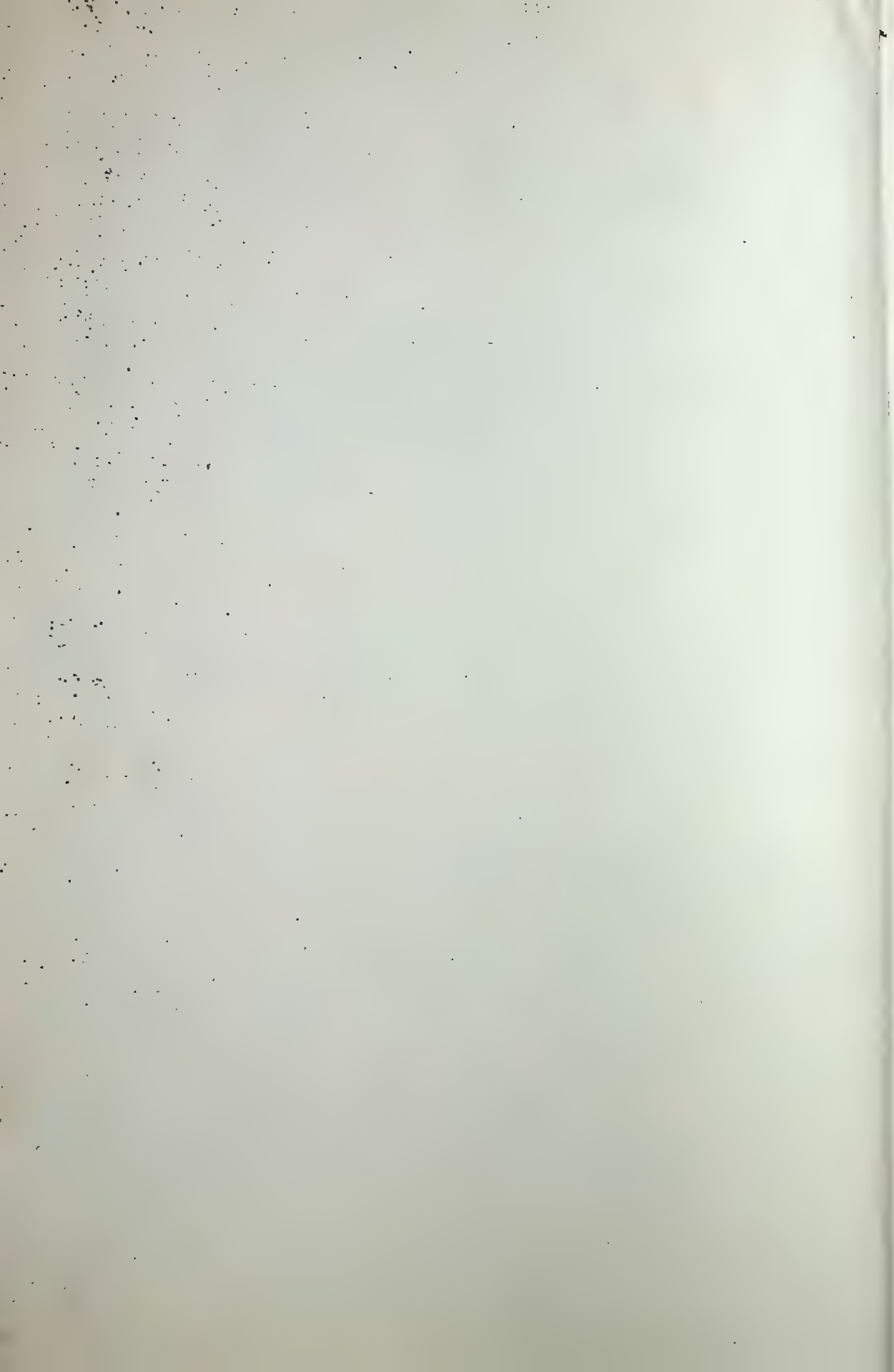
44. 'O darling of the king of Kaushal, what is the character of your king? Say, if even on the score of character, your king proves superior, certainly his rank is higher than that of my king.'

45. The charioteer of the king of Kaushal briefly and appropriately described the character of ~~the~~ his king. One, who is a well-wisher of his master, must describe his qualities.

46. 'My king Mallika is ~~a~~ a man of sound character, virtuous and ~~he~~ polite. To the pious he behaves nobly and ~~toward~~ towards the wicked he shows his wrath.'

47. 'One's achievements are in consonance with one's feelings, this ^{apt}saying is proved by Shri ~~the~~ Mallika.'

48. 'In his behaviour, Maharaja Mallika is good



to the good, harsh to the wicked, humble to the meek and ruthless to the insolent.

49. 'My King Mallika, who is rough to the wicked, is known to be an expert in polity. I have presented here his character in brief.'

50. After listening to the ^{port-}~~ex~~trayal of the character of the king of Kaushal, the charioteer of the king of Kashi said: 'is that the high and great character of your king ?

51. 'You have not mentioned anything particular in the description of the character of your king. You say, he is rough to the wicked; that is what even ordinary people do.'

52. 'How should one, who metes out vile treatment to the wicked, be accepted as a man of character ? Such a character cannot be called as splendid and great, ~~and~~ and becoming of glory and flawless.

53. 'If such behaviours were to be regarded as 'quality', then what would be termed as 'defects' ? It can just be said to be the way of the world, but certainly that is not the character which great men possess.

54. 'Gentleran, character is something different and much more high than this and you, in particular, should know this. Only one possessed of this quality should be considered as a man of extra-ordinary character.'

55. The clever charioteer manning the chariot of the king of Kaushal replied: 'it is possible that the qualities of my king ~~has~~ appear defects to you. But what are the qualities that your master has ?'

56. Hearing ~~this~~ his appropriate words, the charioteer of Kashi said: 'listen, I now describe the pure character of my king glowing with the radiance of qualities.'

57. 'My king believes that truth, and not untruth, triumphs and that violence cannot attain the desired objective. Believing this, my king Kashiraja is dedicated to non-violence and speaks the truth.'

58. 'He makes efforts quietly. He totally avoids anger, metes out a decent behaviour to the wicked, and pursues a policy of peace towards the ill-behaved.'

59. 'My king draws unto him the liar by his truth and the miser by his charity. He stays away from greed, attachment, fear and sorrow and enjoys un-interrupted bliss.'

60. I have described the praiseworthy character and the high moral disposition of the king of Kaushal which he always practices through his undefiled words, thought and body.'

(Malini meter)

61. As the charioteer of the king of Kashi said this, and since Shri Kumara, pure of speech, ~~and~~ mind and body, was present there, the king of Kaushal, accompanied by his charioteer, immediately got down from his chariot.

62. Pleased, he unfastened his horses, and moved his chariot backward in order to allow him way to proceed. The Maharaj Kumara welcomed Mallika with extreme love and affection, his whole body pulsating with joy.

63. Blessed was the moment when the two met. Somehow enjoying that moment, and after giving a suitable sermon (to Raja ~~Mallika~~ Mallika), ^{and} having become ready to proceed, Shri Kumara, accompanied by his charioteer, left for the state palace.

64. When Kashiraja had left, Shri Mallika kept his the flawless character of Shri Kumara in his heart and happily got into his chariot and, guided by his charioteer, left for his city.

65. This story is very pleasing and portrays a really attractive character. Therefore, honest men should always engage themselves in good deeds.

66. A life devoid of ethical values is not life in my opinion. One who adopts compassion and does a good ^{turn} ~~turn~~ even to those who do an evil ^{turn} ~~turn~~ to him is (in my opinion) really great.

67. Money is not of so much importance. Money, if hoarded unnecessarily (without proper utilisation) ~~brings~~ brings sorrow to the mind. But on the ~~the~~ other hand character adorns a man and it makes man's life pure and clean.

Third Canto

1. In times of yore, in the region of Kāśī, there was a famous city ^(called) Vārāṇasī, wherein reigned a vigilant king Brahmadaṭṭa by name.
2. Gratifying the subjects according to the laws prescribed by Śāstras, he with his wife ruled unrivalled over the earth possessed of wealth.
3. Of him possessed of grand sovereignty, was the beloved, gentle, sagacious (and) blessed chief queen, possessed of auspicious marks.
4. That young lady, with a charming figure after enjoying pleasures for long, got conceived through the king Brahmadaṭṭa.
5. After her having been consecrated, fortunately, the Lord Buddha named Bodhisattva himself entered into her excellent womb.
6. At the proper time, the queen begot the Lord Buddha, named Bodhisattva, of pure mind and subdued senses.
7. That child having been consecrated and possessed of enviable virtues made all the persons around him exceedingly happy.
8. It is only through meritorious acts that such persons, leading to the upliftment of mankind, are born; blessed was that house where pure-minded Buddha took birth.

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8. It is only through meritorious acts that such persons, leading to the upliftment of mankind, are born; blessed was that house where pure-minded Buddha took birth.

9. Then, on the eleventh day after his birth, the father, with affection, gave him an auspicious and lovely name -- Śīlavān.

10. In good nature, in good conduct and in good thought, in all respects, all his qualities conformed to the meaning of his name.

11. Propheying for the child, the astrologers also reckoned his name and birth promising happiness, prosperity and good luck.

12. Having attained sixteen years of age that lad named Śīlavān became well versed in all the Śāstras and began to acquire knowledge of statescraft.

13. How verily would a wise man endowed with genius let the time pass in vain? A pure and penetrating intellect does not take age into consideration.

14. Even in young age, his subtle and praiseworthy intellect, having attained the secret of the Śāstras, had access to all branches of knowledge (*lit. p. aśo*).

15. After that, his father king Brahmadatta having gone to heavenly abode, he the noble-minded adorned the ancestral throne.

16. Having mounted the throne he shone with his qualities, as the moon shines having ascended the eastern mountain.

17. Right-thinking, pure-minded, ocean of compassion, he gave

all the people such instruction as would lead to their good.

18. He gave alms to the poor, built inns, thought of the well-being of his subjects and always shone forth with the increase in religious merit (punya).

19. He propagated good-heartedness, friendship and love on earth and brought to an end the dissension, hatred, jealousy and violence.

20. He protected with affection all his subjects like his own progeny, realizing always the oneness of soul.

21. The self-^{restrained} ~~controlled~~, young and ^{gentle} ~~passionless~~ king Śīlavān made the earth ^{holy and radiant} ~~shining~~ with his fame ~~full of merit~~ (punya).

22. Devoted to prayers, muttering of (Mantras), fasting, etc. and governing his kingdom according to law he attained great happiness.

23. While the king was thus engaged in performing his state duties, unrighteousness and enemies did not set their foot in the city.

24. His good ~~administration~~ made Kali (age) jealous of him as it were for it took away the sense of discrimination from his very minister.

25. That is why that ^{ignoble} ~~wicked one~~ ^{being} ~~proceeded~~ ^{acted} to do something ~~with a perverted mind~~ ^{misal} to the harem of ~~that~~ even that noble king and violated it :

26. In this world, people become ill-behaved even towards the

well-behaved, crooked even towards the simple and ill-disposed towards the well-disposed.

27. That dull-witted minister of undisciplined mind committed indeed a shameless act. Even a person, well-versed in scriptures, loses his sense if affected by bad luck.

28. When this sinful act of the minister was known to Śīlavān, he, ~~having~~^{being} called to a lonely place and reproached him again and again.

29. And He said to him -- O fool, you have done that which is unbecoming of a minister. You shall reap the fruit of this despicable act.

30. It is evident that you are wicked and troublesome. You don't deserve to stay here. So, be off, at once from this kingdom of mine.

31. Get hold of all your property -- ~~such things~~^{your possessions} such as wife, cattle etc., and take to some other path to day, O minister, at once.

32. Go from here to some other place. You are not a ~~trustworthy~~^{deaf and dumb} person, because on account of your bad conduct you have deceived a well-disposed and pious person.

33. Having spoken to him thus the king externed him from his country, because the company of wicked man resulting in unhappiness should always be avoided.

34. Having been ordered thus, that ill-behaved minister crossed the border of the kingdom of Kāśī at once.

35. Roaming all over after crossing the border of the kingdom of Kāśī he sought refuge with the king of the country of Kosala.

36. Allowed entry by door-keepers he approached the lord of Kosala, and expert in flattery he was employed by him (the king of Kosala).

37. Serving the king of Kosala every day that wicked minister became his confidant before long.

38. Having worked himself into his full confidence that wicked minister, with the desire of doing harm (to the king of Kāśī), once said to the king of Kosala.

39. My lord, the kingdom of Vārāṇasī is as soft as butter. For you it is a wine of superior ^{in taste} quality. A small thing it is like honey come to you (by itself).

40. Its ruler is simple-minded, of humble disposition and very mild. He can be conquered in no time even with a small army.

41. Śīlavān is of forgiving nature and never thinks highly of himself. He must be subdued by you, possessed of self-respect.

42. After hearing the words of the intolerant bad counsellor, the king of Kosala, possessed of profound intellect, thus thought to himself.

43. ~~"It is well-known that the kingdom of Vārāṇasī is~~ ^{known to be} ~~more~~ ^{very} big. How ^{could} ~~can~~ it be conquerable ^{be} with only a small army ? "

44. "But this minister speaks of its undoubted conquerability."

I think he may be a spy of that kingdom."

45. Having reflected thus the lord of Kosala then said to the minister -- "certainly you seem to be an spy of some kingdom."

46. The minister said -- "I am not a spy of any kingdom o king. Have faith in me. You send your men (*lie*. servants) and find our^t (for yourself).

47. "You first attack the villages near the border of Kasi.

By that will certainly be known that the king is not capable of resistance.

48. "That king is pitiful, gentle, and mild. He makes all beings feel fearless. By all means he is incompetent to give a counter-fight."

49. When the subjects having laid hold of all the violators of the border will go to the king, he will release all of them.

50. Generally he will honour with affection even the punishable enemies. Not only will he not punish them, he will rather bestow wealth on them.

51. Having heard these words of the minister the king of Kosala, with his soldiers, quickly devastated the border-territories of the kingdom of Kāśī.

52. The border ruined on all sides by the army of the king of Kosala, the subjects having laid hold of the oppressors went to the king of Kāśī.

53. And said thus -- "Sire, these border-devastating bandits deserve punishment. So you do what you deem fit."

54. The religious-minded Śīlavān, the king of Kāśī, though powerful, enquired of the robbers with a pure heart.

55. "Gentlemen, how is it that this border-land is being devastated by you ? Don't be afraid. Tell me the ^{to us} reality."

56. They replied : "In the absence of the means of livelihood we have committed this despicable crime. We have made it a source of our livelihood, a means for the satiation of our hunger."

57. The king said -- "Why didn't you come to me ? I would surely have been able to satisfy your desire."

58. "Well, don't cause destruction of the border (areas) again. Take this desired wealth and make use of it."

59. Having said thus, he released them and bestowed wealth on them. Even though a wrong is done to him a noble man would always ^{do} good.

60. The adversaries, having been provided with money (from the king of Vārāṇasī), went to the king of Kosala. Each of them related to him all that had happened to him.

61. Having come to know of ^{the} strange episode, the king of Kosala, apprehensive (of the king of Kāśī) did not want to attack Kāśī.

62. Gradually having overcome his fear and full of surprise he observed the conduct of Śīlavān and entered the heart of Kāśī.

63. There he quickly had the central districts ~~xxxx~~ devastated by his forces, and then plundered the ^{capital} city full of all sorts of things.

64. The merciful king of Kāśī, however did not get perturbed even in the least and even after having seen the devastation of the country wrought by the ruler of Kosala remained quiet.

65. Though strong enough to curb them, he did not utter a single word of reproach to him. He gave money to the trouble-makers and released them.

66. Thus the king of Kosala came to know that the ruler of Kāśī was peaceful, non-violent, religious-minded, submissive and lover of subjects.

67. He, ^{in expressing and in earnestness} ~~of great undertaking and formidable~~ one, having come to know the king in that way, marched against him with ^{impetuously} ~~great~~ ~~zeal~~ with the intention of capturing the kingdom of Kāśī.

68-71. In the army of the king of Kāśī ~~there were~~ about one thousand generals, ^{possessed of} ~~with~~ boundless energy and fighters in the battle-field, who could resist the furious intoxicated elephants attacking from the front and who lived only for the protection of the lord of their kingdom, who did never showing their back, who remained unruffled even when stricken with thunderbolt, who were quicker (in action), possessed of great strength, matchless in mind, speech and body, who radiant ^{and} like the flash of lightning, who obeyed the commands of their master, who were competent enough to win Jambudvīpa, who were brave and ^{who} ~~all~~ of them, did not speak ill (of any one among them).

72. When these one thousand generals saw the destruction of their country by the rulers of Kosala they told the ruler of Kāśī.

73. "O Lord, some intruder king known as Kosala, desirous of capturing our kingdom of Vārānāsī, has attacked it.

74. He has devastated not only the bordering regions but also the regions in the interior. Why should we not finish the approaching desperado?

75. Now issue orders. There is nothing improper in it. We shall go and punish him, the violator of the borders of our kingdom.

76. Captured alive today he shall meet the death of a dog. According to the axiom 'a rogue should be paid in the same coin' blame will not fall on us.

77. Having heard these reasonable words of his warriors the compassionate king Śīlavān replied without any feeling of enmity.

78. "O dear ones, none should suffer on account of me. Whosoever may desire the kingdom, may come here and take it.

79. He should not be resisted by you, (but) should (rather) be provided with rich possessions. You should not exhibit even an iota of difference with the king of Kosala.

80. Violence, meted out to a violent person, gives rise to further violence. It is non-violence which is more important for the attainment of lasting happiness.

81. One should put out anger with peace (of mind) as fire with water. A wise man should keep his mind calm and composed by a feeling of compassion towards all beings.

82. This and such other instructions the kind-hearted king Śīlavān gave to his soldiers (generals). How can a non-violent person indulge in the much-condemned violence?

83. Now, the king of Kosala having violated the borders himself entered the interior of the country (of Kāśī) with no fear from any quarter.

84. That action (of the king of Kosala) was again conveyed to the king of Kāśī by his ministers, but the king approved of forbearance only as before.

85. He was not angry even after hearing of the furious enemy. Forbearance is an admirable ornament of an imperturbable hero.

86. Then the king of Kosala having come upto the gates of the city, sent a message to the king of Kāśī.

87. "Surrender your kingdom or have a fight with me. Choose anyone of the courses forthwith."

88. "I want to have the kingdom. That should be handed over by you at once. If you think differently then be sure to fight a battle."

89. At this the ruler of Kāśī gave the apt reply -- "Your fighting with me is ^{not at all} never inevitable."

90. "I don't want to fight. I have no quarrel with you. You picked up enmity with me for nothing. You have (unnecessarily) caused yourself much trouble."

91. "Take this kingdom of mine. Enjoy the worldly pleasures and be satisfied. ^{you call off} The vigorous and active preparations for battle which ^{are} an abode of malady, distress and fear, ~~should, nevertheless, be given up.~~"

92. On the other hand, ^{ministers requested} the king of Kāśī ~~was requested~~ by the ~~ministers~~ again and again -- "O lord, the king of Kosala should be driven away from the city."

93. "He should be beaten with sticks ^{and} killed like a thief. The crooked one thinks that we, the honest, can be deceived."

94. Śīlavān, the king of Kāśī, though repeatedly requested by his ministers and powerful enough to counter-attack, took recourse to forbearance.

95. Giving up hostility even against those who were hostile to him ^{for} with no reason he thought it was better to be kind to them than to punish them.

96. That blessed king Śīlavān, cool like the touch of thick sandal-paste, made friends even with the enemies.

97. To whom should that person be compared, who is noble-minded even towards his opponents, and who is kind to living beings in thought, action and speech ?

98. The compassionate king Śīlavān, possessed of best intellect

and adored for his irreproachable qualities, forbade counter-attack.

99. The ministers, though powerful, obeyed the command of king Śīlavān and did not oppose him openly.

100. In the mean-while, the ill-behaved ruler of Kosala rushing to the city and having opened its gates mounted the throne of the king.

101. The king of Kosala, even having entered Varanasi along with his army on all sides, did not see any opponent.

102. As the king of Kosala, who was nothing but violence incarnate, saw this again and again as if it were a matchless ideal of non-violence, he was struck with wonder.

103. The king of Kāśī surrounded by one thousand of his generals shone forth like the full orb of the moon by a multitude of stars.

104. Free from sorrow, fear and anger, and steadfast like a sage, he saw the act of the king of Kosala, indifferently.

105. Having overrun the city ^(capital) the ruler of Kāśī and having punished its citizens severely the wicked ruler of Kosala madly with victory gave his servants the following cruel command.

Fourth Canto

1. Go, lay hold on this king of Kāśī and his ministers.
Chaining his hands and take ^{him} to a country. ~~crean~~
2. After taking him there quickly ^{bury him} into the sandy, so thoroughly as to make him unable to move even a single hand.
3. Jackals will attack him in the night and will eat him up as also do what else they would like to do with ^{him}.
4. With the ^{re}orders the servants of the king of Kosala chained the hands of the king of Kāśī ~~who was of~~ a forgiving nature and his ministers and carried them away.
5. Even when king Śalavān who was free from arrogance saw them hostile to him he ^{carried} had no feeling in his mind, not even in the least, of hostility towards them.
6. A desire for revenge did not rise in his mind. Even the ministers were free from animosity. As is the king so are the subjects.
7. Though capable (of counteracting) all the ministers accepted confinement. Obedient to the king they did not utter an unfavourable word.
8. The council of that king (Śalavān) was triumphant, pleasing, wise, profound like an ocean, irreproachable and disciplined.
9. ~~The ministers were not free inclined to oppose him~~
~~A contradictory intellect did not spring up to those ministers.~~
~~It knew fully the conduct of king Śalavān. King Śalavān for~~
~~very understood how much perfectly well.~~

Fourth Canto

1. Go, lay hold on this king of Kāśī and his ministers.

Chaining his hands and take ^{him} to a country. ~~crematorium~~

2. After taking him there quickly ^{bury him} into the sandy, so thoroughly as to make him unable to move even a single hand.

3. Jackals will attack him in the night and will eat him up as also do what else they would like to do with ~~them~~ ^{him}.

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^{very understood how much perfectly well.}

— 3780 —

[Faint, illegible text covering the majority of the page, appearing to be a list or series of entries.]

10. The servants took the king of Kāśī and his ministers to a ^{Crematorium} cemetery, and dug big neck-deep pit near him.

11. After having properly buried the king in the pit they buried the rest of the ministers, around him.

12. Having filled the sands, large in quantity, inside, outside and all around the pit they pressed it well with the help of an iron-hammer.

13. Even at this Śīlavān, the king of Kāśī, who had accomplished his vow, spoke to his ministers these profitable words :

14. "My good, gentle and dear ministers with due regard I say to you. Virtuous as you are, you should stay with your senses unagitated.

15. "With this perishable life (of ours) we should not extirpate the lives of others. We should be progressive and overcoming retaliation at once."

16. "We should not abuse the hostile king of Kosala dubbing him a thief. We should never have a feeling of enmity, envy and jealousy towards him."

17. "Friendship only should be nourished for it is always desireable and pleasing to the heart. Those who have control over themselves should neither fight, nor oppose nor be angry (with others)."

18. "One soul should be taken to be permeating everything.

I feel it (alone) should be thought of, seen, heard.

19. The learned say that It, being of the nature of existence, consciousness and bliss, has no enemy. Self is one. The distinction consists of the distinction of bodies."

20. The wise persons therefore, should do their work like unconcerned persons, taking the self continuously united with the self.

21. As he was giving instructions like this it was mid night and the jackals approached to eat human-flesh.

22. Having seen them coming the king together with the ministers, frightened them and by crying loudly.

23. With their hands and feet made immovable they could not resist (them). They only frightened those jackals by making noise only.

24. Having heard the noise the jackals first ran away out of fear. But when they saw none pursuing them ^{they} again returned and approached them.

25. Having seen them, all of them (the king ^{and} the ministers) cried aloud again. The jackals also ^{became} taken by fear thrice ^{and} came and went away.

26. In the long run when they saw that nobody was pursuing them from any side, the jackals ^{becoming} being fearless did not run away from that place.

27. And they thought that these persons placed here for punishment would ^{be} donating. They, therefore, stayed on there.

28. Then the leader of the jackals approached the king of Kāśī and all the other jackals greedy of flesh went to the ministers.

29. Seeing the leader of the jackals coming the resourceful king raised his neck in such a way, as it may eat it (neck) easily.

30. Having got the opportunity the jackal ~~also~~ ^{too} got ready to eat his neck. The king (then) pulled it (the jackal) forcibly with his chin like a machine ^{and} pressed it hard.

31. With an elephant-like valour ^{king} the ~~like~~ pressed the jackal ^{hand} ~~hand~~, under his chin the jackal with ^{was} ~~its~~ strength ^{had} ~~nearly~~ exhausted.

32. The jackal became powerless to secure his release from the lord (of Kāśī). Afraid of death he howled ^{and} ~~a~~ loud badly.

33. Having heard the cry of distress of the crest-jewel (=leader) of the jackals, all the other jackals, ^{and} ~~and were~~ overpowered with fear ^{and} fled away.

34. On account of ^{the} rubbing of the earth by the jackal pressed hard by the king the sands filled in the pit became loose.

35. The wise king having known it (the looseness of the sands) gave up the jackal and moved both ~~of his~~ hands.

36. The king moved his hands to and fro. He put in efforts and came out of the pit painless.

37. The powerful (king of Kāśī) placed his hands at (the mouth of) the pit and came out quickly, as the moon comes out of the cloud scattered by wind.

38. The fatigued but wise king came out himself from the pit and rescued all the other ministers also by moving aside the sands.

39. Having rescued all the ministers from the pit situated in the ^{crematorium} ~~cemetery~~ the king, accompanied by all of them, stayed there.

40. In the meanwhile some people brought a dead body, left it in the middle of the boundary of the two Yakṣas and went away.

41. Both those Yakṣas, equal in prowess, were not able to eat that dead body by dividing it among themselves.

42. They thought -- "We ourselves are not able to divide or eat the dead body without trouble." *resistance (from each other)*

43. "Here is king Śīlavān well known for his fair judgment. We should go to him and enquire from him. He shall divide it properly."

44. Having thought thus and having taken the dead ^{body} both the

Yaksas went to the king Śilavān dragging it by ^{its} feet.

45. They said "O lord, we take you a pious man. You divide it properly and give it to us."

46. ^{At us.} Then the clever Śilavān said these words which could stand scrutiny : "I shall divide fairly this food for you, the (dead) person."

47. "But I am ^{beset} ~~smear~~ed with the grains of sand and (therefore) ^{soiled} ~~polluted~~ in body. I require clean water to bathe for ^{purpose} ~~the sake~~ of self-purification."

48. "My body cleansed, I shall divide that dead body ^{and} ~~I~~ shall give it to you. You take my words true."

49. So you bring clean water for my bath. After I am purified I shall do your work, with care.

50. Having heard the words (of the king) the Yaksas guided up their loins to meet the need of the king.

51. They quickly reached the ^{abode} ~~residence~~ of the king of Kosala. They saw there fragrant, pleasant and clean water.

52. The Kosala king was in occupation of Kāśī, whose king Śilavān had been driven away by him forcibly.

53. Having reached that city the modest Yaksas with their occult power brought the water kept for the use of the king ^{Kosala} of Kosala.

54. After having ^{taken bath} bathed in the cold and fragrant water brought by them ^(the Yaksas) the king Śilavān then became purified in body.

55. Next both of them (the Yaksas) gave to the king the valuable garments brought by them from the palace of the king of Kosala.

56-57. When the king had taken bath and put on bright clothes, they brought for him a lovely casket full of perfumed substance wherefrom the fourfold (sweet) smell, ^{of} sandal, aloe, ^{and} much, saffron, etc. issued forth constantly.

58. After ablution and anointment they presented to the king sweet-smelling and lovely flower bouquet placed in a jewelled-vessel.

59. After they had all this they enquired of Śilavān -- "Tell O glorious one, what should we do now for you?"

60. The king replied -- "Now I am feeling hungry. I want to eat something. You please bring me some food."

61. The Yaksas atonce went to the abode of the king of Kosala, and saw ^(there) food mixed with plentiful condiments.

62. They brought for the king the well cooked, palatable and tasty food, possessed of six flavours, which was prepared for the Kosala king.

63. Purified by taking bath, his limbs anointed, beautifully dressed, well-adorned and cheerful king (of Kāśī) enjoyed the tasty meal.

64. The Yakṣas again went to the house of the king of Kosala, who was vile, cruel, assaulting and was given to violence.

65. They brought tasteful, fragrant and clear water, the golden water-jar and earthen cups for king Śilavān.

66-67. The king drank water to the fill and washed his mouth, etc. After that the Yakṣas presented to him ^{perfumed} a betel-leaf wherefrom fivefold (sweet) smell was issuing forth. Having relished it to his heart's content the king felt extremely happy.

68. When the king was his normal self, the Yakṣas enquired of him again : "Tell us (please) what other service should we do unto you ?"

69. The king said -- "Go both of you to the capital of my kingdom and bring my auspicious sword from there forthwith."

70. "By that sword I shall divide the corpse ~~with the result~~ that you would eat (its) flesh and feel happy."

Praspected
71. ~~Asked~~ by the king they brought the sword quickly. What delay can there be in the case of the capable and ~~hard-working~~ *skilled* beings put on a job. *servants*.

72. Then The king Śilavān took the sword in his hand and got ready atonce to cut the corpse.

73. The corpse was placed in front, ^{and} ~~raising~~ it up and then cut with ^{the} sword through the forehead.

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74. Having cut ^{He} into two equal pieces which he distributed to the two Yaksas and cleansed the weapon soiled with its blood with water.

75. Due to proper ^{distribution} distribution, the Yaksas became free from malice (towards each other). They ^{partook} of the flesh of the ^{human corpse} dead man and felt extremely happy.

76. Feeling happy they enquired of king Śilavan -- "O lord, ~~some~~ tell us any other service we are capable of ? "

77. Your highness has now done what we ^{wanted} desired. ~~Let us~~ also do some thing that you ^{want} desire."

78. Śilavān said -- "Yaksas, you are powerful enough. ~~With~~ By virtue of your power you take me to my abode."

79. "Now ^{now} the king of Kosala dwells there after ^{having brought it under} taking possession of it. You please carry me to sleeping apartment."

80. "And all these ministers are to be carried to their respective homes. This is the ^{only desire} ~~only wish~~ which I want to be fulfilled. You ^{would} ~~may~~ please fulfil ^{it} this."

81. "Let this be so", said the Yaksas and accomplished what they had been asked to. They brought the king to the sleeping apartment the very moment.

82. The king (Śilavān) having reached there in the night, saw the evil-minded Kosala king sleeping confidently on a bed.

83. Śīlavān touched the body of the king (of Kosala), in sleep, with the point of his sword, who got up (at this) from the bed, stricken with fear, with his eyes rolling.
84. Having seen Śīlavān in the light of the lamp, he (the king of Kosala) regained confidence and asked "Why (have you entered) this (sleeping apartment) ?"
85. "How at night, like an enemy, have you, with raised sword, attacked the house, with its closed doors blocked by door-keepers ?"
86. "How have you, a noble man, come here without informing me in advance and without seeking the permission of the watchman?"
87. Having heard these words of the king of Kosala Śīlavān told him ^{all} that ~~what~~ had happened to him earlier.
88. "You in anger attacked me, used harsh words against me, ousted me together with my ministers from Kāśī and sent me to a cemetery." *crematorium*
89. "Violence is no good for you. It is by this that you had cruel things done (to me). Resorting to forbearance I have endured all those hardships.
90. "There is no means as good as forbearance. Entering into the boat of forbearance you should cross through the rivers of calamities."

91. Having listened these sweet words of the king of Kāśī the king of Kosala was immersed in the ocean of supreme bliss.

92. Greatly thrilled he said to Śīlavān -- "You are more than great. I (through my ignorance) did not know your greatness."

93. "Though a man, I don't know your good qualities, which even these flesh-eating Yaksas know better."

94. "On account of my foolishness I bore malice against you and was angry with you all this time. That fault of mine you would kindly forgive."

95. "I shall not bear hatred for you, o glorious one, from now on. Everyday I shall think only of your wonderful qualities present to my mind."

96. "I know you ^{as} one who is majestic wise and virtuous (Śīlavān) in the real sense of the term. I, am surely a lowliest of men. I take you to be the best among men."

97. Having said all this, with his mind filled with remorse, he fed the king with great pleasure, and having offered apologies made him sleep in the bed.

98. He himself slept on a small cot. The humility of a cruel man towards a non-violent person became charming.

99. Having given up the feelings of animosity and having attained the friendship of the king of Kāśī, the king of Kosala awoke early in the morning with his mind purified.

100. Having assembled all the soliders, ministers, Brāhmanas, householders and the learned in the assembly he spoke thus :

101. "O assembled men, listen. Here is Śīlavān the king of Kāśī, who is virtuous, full of glory and possessed of the ornament of good qualities."

102. "I, the king of Kosala, have killed his subjects, and by attacking Kāśī, have tormented him, the king, very much."

103. "Nonviolent by nature, by temperament, he ~~did not~~, he did no harm even to me, the violent one. Protecting the people the compassionate and the wise (king one) has fulfilled my desire."

104. "I, of a dull mind, cannot describe his good qualities. He, noble by nature, has subdued me, the cruel."

105. Thus, I request the reverse one that he may forgive me for my fault and be king to accept his kingdom of Kāśī."

106. "I shall never commit such a crime again, because taking away the wealth of others is verily the death of living-beings."

107. Having announced this, the king of Kosala with his hands folded handed over the kingdom of Vārānasi to him (Śīlavān) without delay and bowing respectfully spoke:

108. "From today, onwards, O King, I am a servant of your kingdom. I shall myself act as a watchman against the robbers."

109. "As a door-keeper I shall serve you day and night. You please rule over this earth having become king again."

110. "Possessed of blameless renown and noble thought you forgive my improper and evil deed. Being a friend and free from egotism (of heart) from today onwards I shall be a servant to you, the king."

111. Thus having accomplished the good deed and having adored and saluted the king (Śīlavān), the king of Kosala returned together with his army.

112. Very soon after that the wicked minister who had harmed both the kings was punished by the king of Kosala. A wicked man can never live happily.

Fifth Canto

1. The King Shri Brahmdutta used to rule over the beautiful city of Vārāṇasī, situated in the East. There, three innocent men were engaged in ploughing uncultivated lands.

2. Once, after looting the wealth of the people, the dacoits, fearing the wrath of the Government, escaped into the dense forest. In ~~state~~^{spite} of all efforts, the state officers (the police) could not trace them and these run-away people could not be apprehended. (the culprits)

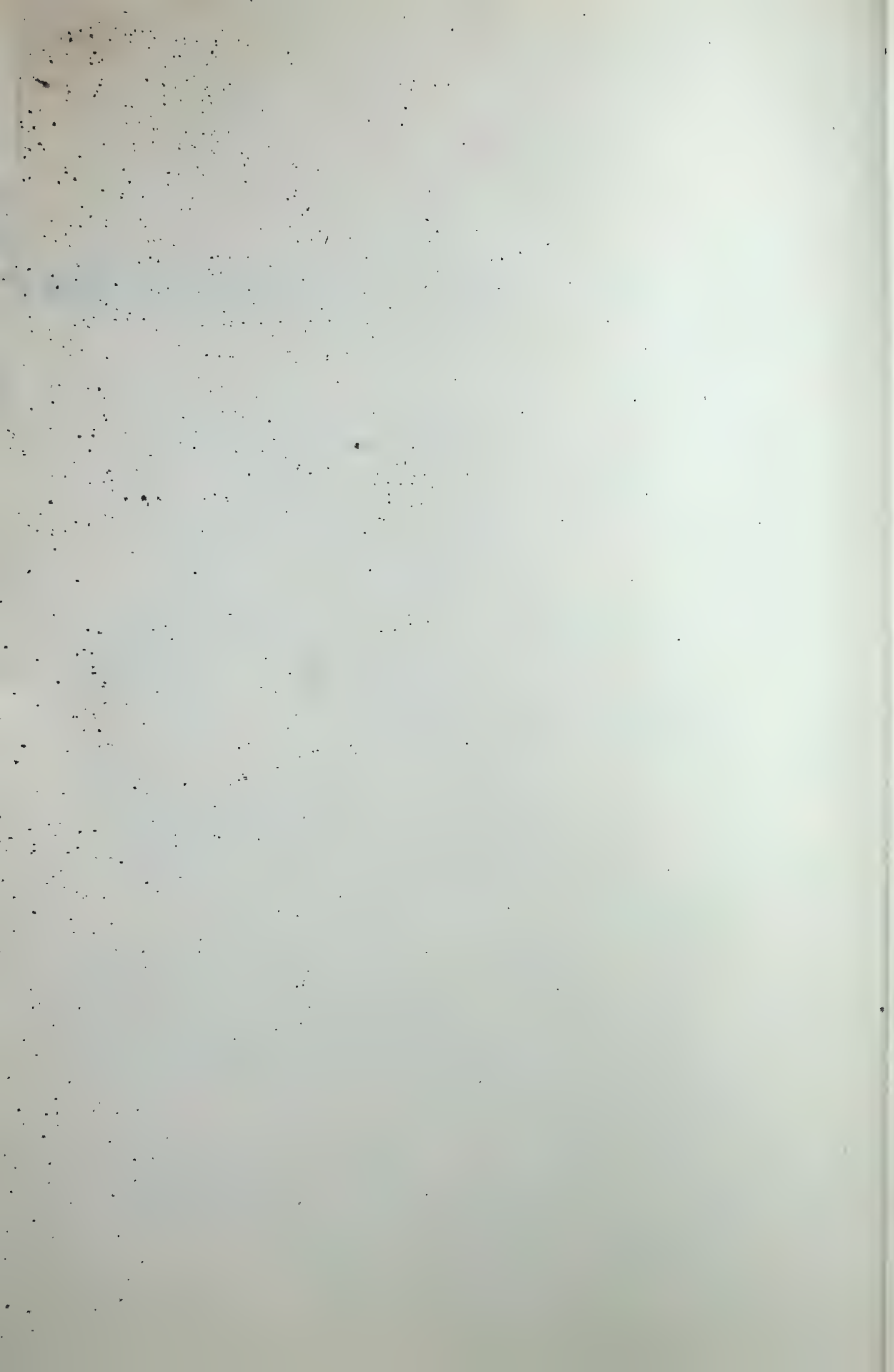
Then
3. ~~Then~~, on entering the forest and on finding (These three) persons engaged in ploughing the lands, the state officers said : O, you people, you are dacoits; you have hoodwinked us and now in the guise of farmers you are engaged in ploughing lands.

4. Even though they had not committed any theft, the prima facie suspicion was that they were dacoits because the place (the forest) and the time being the same, it was natural that the state officers should suspect them.

5. When there is a suspicion, it cannot be said whether a particular person is guilty or whether he is not guilty. Since in reality the culprits had already escaped, all these men staying inside the forest were taken to be culprits.

6. Although these persons had committed no offence, ~~and~~ they were taken into custody and hand-cuffed. Even though they were not dacoits, the state officers produced them before the king Brahmdutta.

7. Just at that moment, there appeared a woman



who was saying: 'Give unto me my covering.' She was crying in a woeful voice and was ~~a~~ going round the ~~the~~ palace.

8. Hearing her loud cries, the king Brahm-dutta was pleased to order that the woman be provided with as beautiful a covering garment as she was asking for.

9. ^{Then,} ~~Then,~~ some person present in the court said: 'Lord, this woman is not asking for a covering garment; she merely wants to secure the release of her husband (put in captivity). She does not want any other garment.'

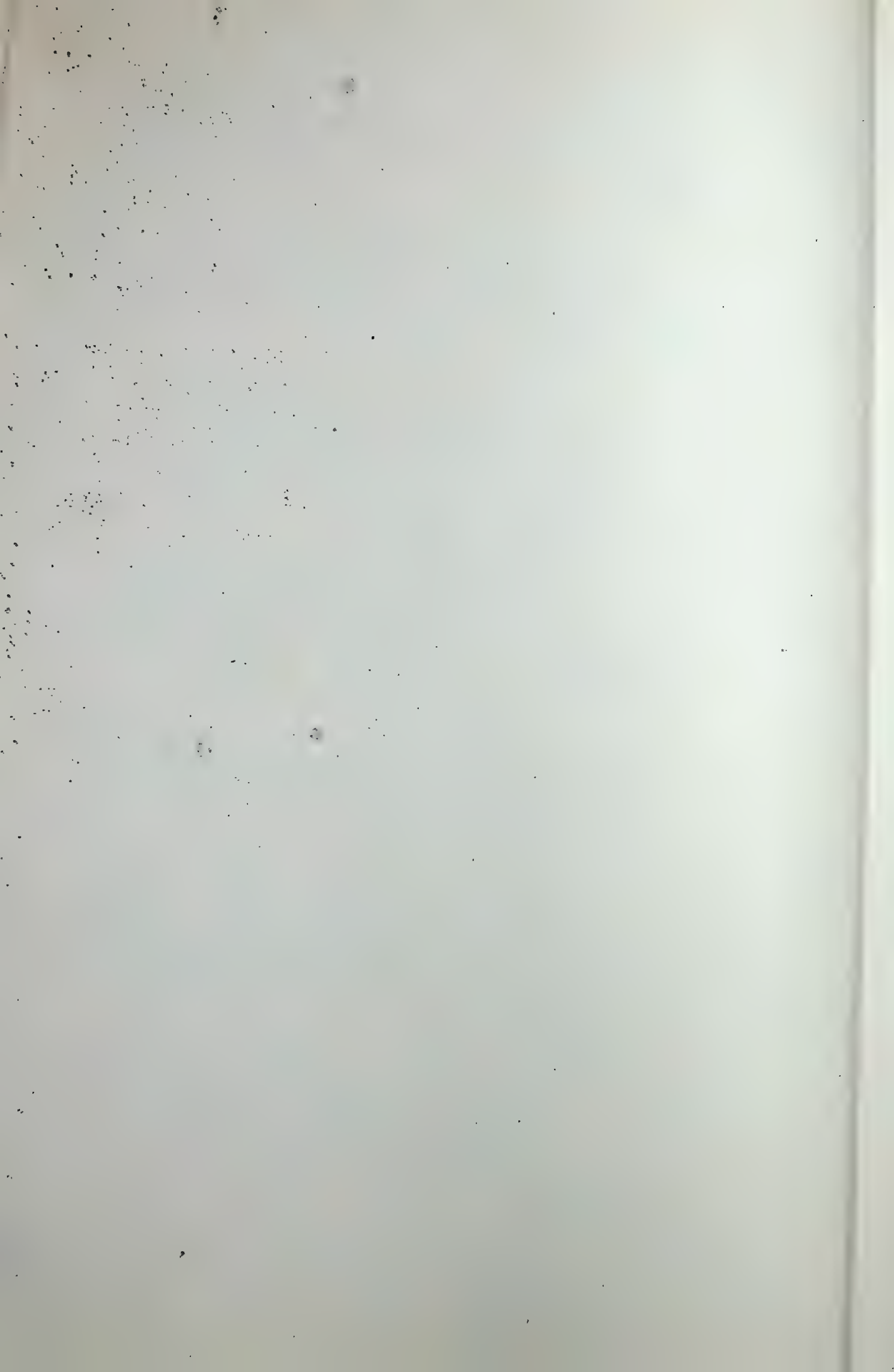
10. Then, king Brahmdu tta again enquired from her: 'Do you want your covering in the shape of your husband?' She replied: 'Lord, that is so. I want covering in the shape of my husband.'

11. Then, in order to know the exact implications of her words, the king Brahmdu tta enquired from the woman: 'Who are these three persons in captivity to you?'

12. 'Noble lady, ~~is~~ how are these persons related to you? Do you know any one of them? State everything clearly because in prohibited and doubtful matters every thing should be above suspicion.'

13. Hearing this, the lady replied: 'These three men are my husband, brother and son. One of them is my brother, the second ^{is} my husband and the other (the third) is my son.'

14. 'O King, I say it on truth that this is the exact relation I have with these three men. That is why I have come here with the desire to seek ~~my covering~~



covering. This (my covering) you can give unto me, I hope.'

15. The King was pleased and he said: 'Gentle lady, I am delighted by what you say. You have spoken the truth. You can take back any one of them (the three) as you please. I am pleased to give him over to you.'

16. 'I will not give them all to you. I am pleased ~~by~~ by your truthful statement; you may, therefore, get back any one of ~~the~~ them.' Hearing these words of the King, the very shrewd lady said:

17. 'If you cannot give (release) all the three, I am hapless. If you are pleased with me, then please give unto me my dear brother.'

~~18. 'I do not want to get back my husband'~~

18. 'I do not want to get back my husband who is very dear to me; nor do I desire to get back my son who is the embodiment of my affections. O King, if I get back my real and beloved brother, I will be very happy to live as sister having her brother with her.'

19. The King carefully considered her statement. He was delighted and, overcome by astonishment, he enquired from her: 'Why is it, that leaving aside your husband or ~~a~~ son, you wish to get back your brother only?'

20. The lady replied: 'It is very easy in this world to get a husband or a son, but getting a brother is very difficult. That is why I wish to get back my real brother.'

21. 'My desire to get back my husband is not so strong as my desire to get back my brother. That is why, O King, I ~~wish~~ wish to get back my brother. The fact is that for a sister, there is no one equal to her brother.'

22. 'For me, husband, son, relations, gold (wealth) cows, horses, ~~etc.~~, do not matter so much as the brother. Therefore, O King, give unto me my brother.'

23. 'It is well-~~known~~ known that even though one may have son, wife, etc., but where in all the three worlds can one get some one equal to the brother?' Hearing the lady say these words, the King expressed his great pleasure.

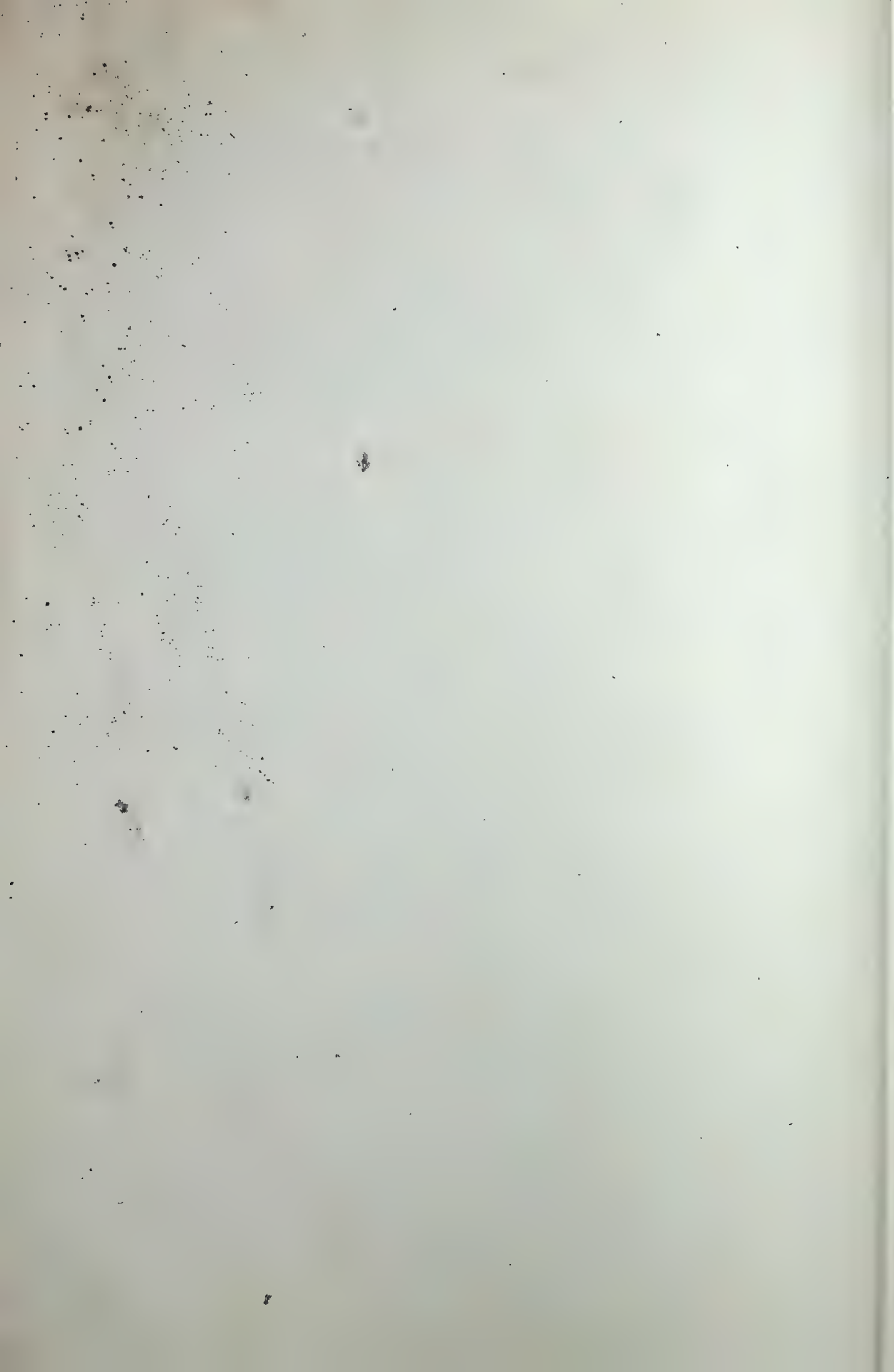
24. (The King) praised her again and again and said: 'What you say is the universal truth. In the whole of the world, there is ~~no one equal to the brother~~ ~~no one equal to the brother~~ no one equal to the brother. I do not find any relation dearer than the ~~brother~~ brother.'

25. 'Your feelings for your brother are only proper, and your wisdom too is praiseworthy. Certainly, you have made me realise the truth. I am pleased and I wish to fulfill your desire.'

26. 'You may, therefore, get back your son, brother, husband, all of them, with pleasure.' Saying this, the King got all the three persons released from captivity and handed them over to her.

27. That fortunate lady took back her son, brother and husband and happily went back home. Honoured by the special favour of the King, and being freed from distress, she felt very happy.

28. How great is the importance of the brother in this world ! It is extremely difficult to get back a brother in this world, and the brother fills the heart with delight. Wives and sons too are to be wished for, but none can equal the brother - younger or elder.



29. The King Brahmdutta was impressed and delighted by the words of the woman (concerning affections for brother) ~~and~~ with the result that just for the sake of ^{her} brother all the three persons were released from captivity.

30. Just as in this life, this woman had removed the sufferings of all these (three) persons for the sake of her brother, similarly prior to this also (in ^{her} previous life) she was able to relieve herself and other people of sufferings on account of her brother.

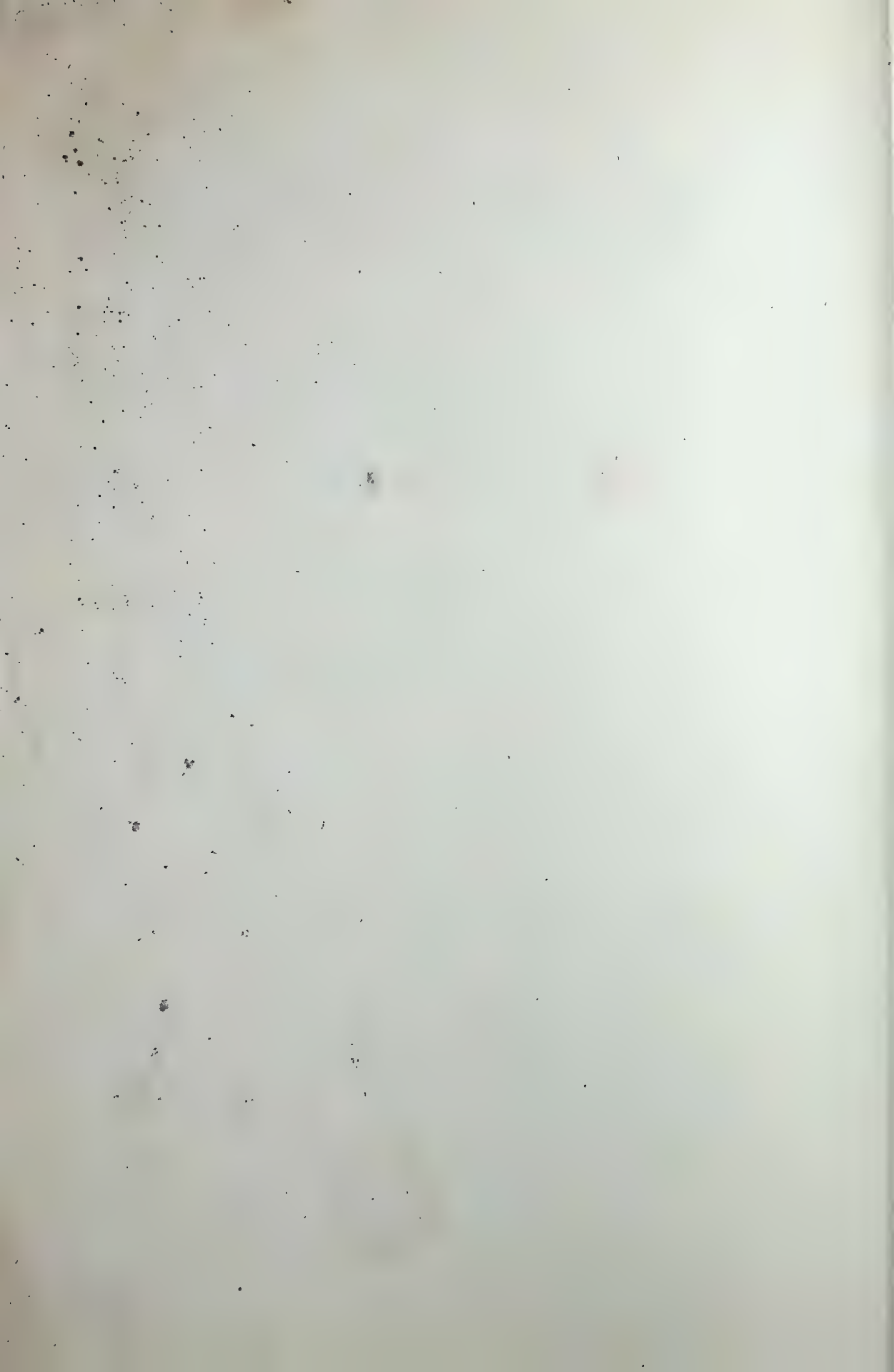
31. I am, therefore, of the view that all the praise that has been sung about brother is undoubtedly correct. (In this world) one does not get a brother easily. This ~~is~~ should be clearly understood by this story.

32. This ~~short~~ short story delights the mind and has a ~~xx~~ beautiful moral. It has been said in this world by Lord Budha known as the religious preceptor.

33. Ponder over this subject, ye men, and make your character pure. Never quarrel with your brother because brothers always ~~are~~ hard to get.

34. Remember, what was said by Rama, overcome by grief and remembering his affections for brother, when Lakshmana became unconscious for a long time while offering ~~a~~ a stiff resistance to the powerful shakti of Meghnad.

35. Ramayana reveals the truth that in this world, it is easy to get a home, wife, son, wealth, body, etc., everything, soon and in abundance, but getting a sincere loving brother is extremely difficult.



36. Getting a brother is so much difficult that his woman chose to express her desire to get back her brother . Ye noble men, therefore, be with a brother and live happily.

37. The ~~the~~ glory of brotherly feelings is very great. This story tells us about how getting a brother is difficult. Even when the family may be big, ~~to get~~ brothers, who are adorable and difficult to get, should always be loved.

.....

Sixth Canto

1. Lord Budha (Bodhisatva), known in the world and of pure thoughts, had been regularly giving religious discourses to all the Bhikshus placed under him.

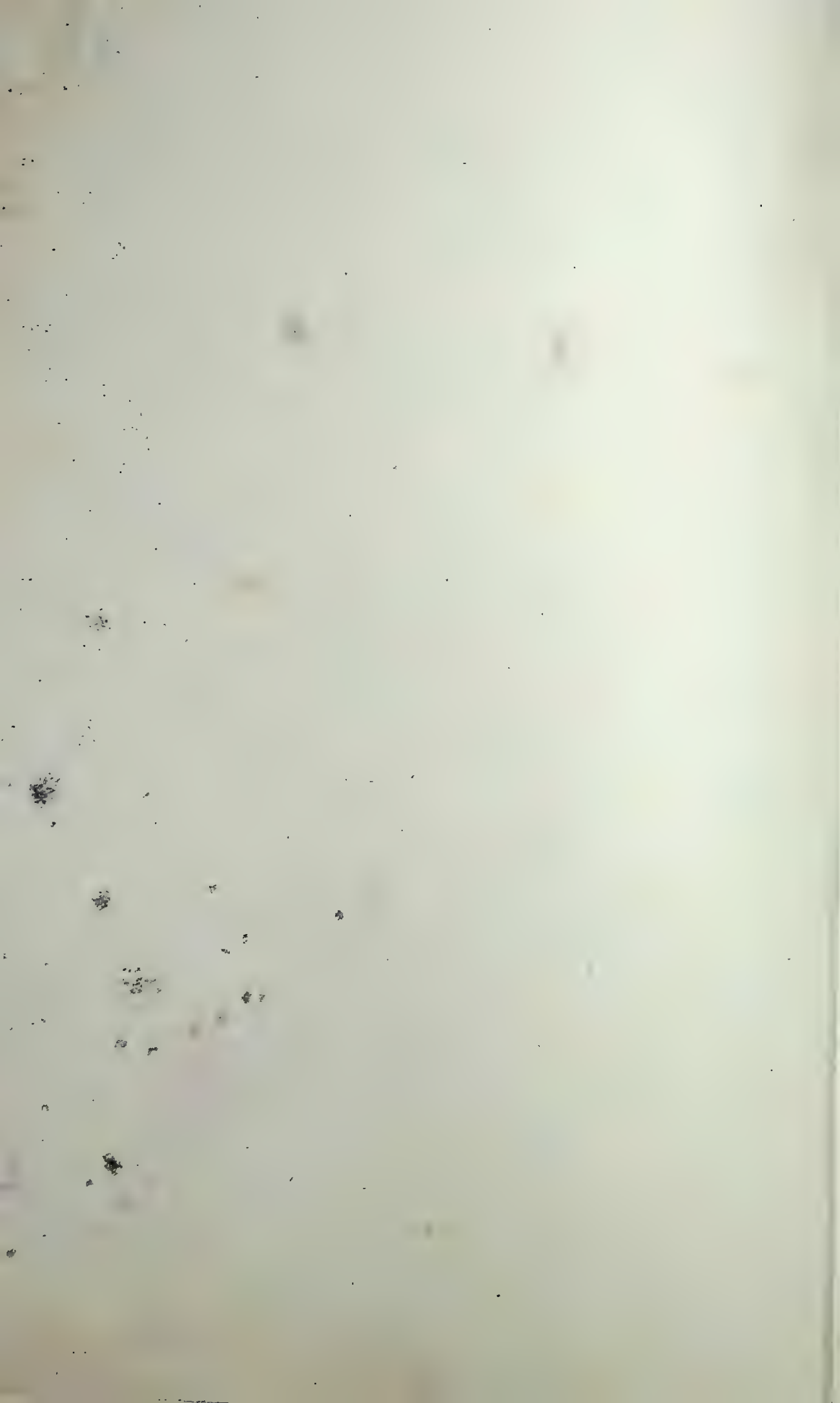
2. One day, a polite young Bhikshu disciple of that Bhikshu Sangha reached a city named Shravathi in the hope of collecting plentiful and substantial alms.

3. On his way back after collecting the alms, that Kumara (young) Bhikshu ~~saw~~ ^{came across} a very beautiful lady adorned with ornaments.

4. Even though refined by moral teachings, he could not succeed in controlling his mind on suddenly coming across that young lady who was attractive to the eyes and who had winsome physical charms.

5. While he was staying at his place ~~the~~ (Bhikshu Sangha), the condition of the Bhikshu, whose mind was disturbed and who was possessed by love, became that of a deer ~~who~~ ^{is} captivated by the (lilting) sound of the song of the hunter and ~~was~~ pierced by his arrow.

6. The Bhikshu was always engrossed in thoughts about the young lady decorated with ornaments (so much so that) the lustre on his face was gone and he became pale and his body also became very feeble.



7. (since) the Bhikshu was always engrossed in thinking about that lady, excessive attachment made his mind sad, his wisdom became blemished, all the brilliance of his senses was lost and the whole purity of his soul was gone.

8. Being fully engrossed in the thoughts about that woman, the Bhikshu ^{who is} did not know relish even the beautiful religious discourses. How can it be possible for a man, ^{bitten} by the sex bug and who is restless, to achieve complete concentration of mind.

9. On seeing the changed condition of the Bhikshu (due to being feeble etc.) the other ascetics were ~~amazed~~ amazed, and they asked: Oh ascetic, how is it that your body has become feeble and your mind is sorrowful.

10. Oh ascetic, that (usual) peace, happiness, and glow on your ~~office~~ face is ^{no} longer there, and there is ^{now} rather dejection evident on your office. Leave all hesitation and tell us why you are so much distressed.

11. Thereupon, the Bhikshu replied: Oh friends, I have nothing to hide from your. Listen ^{to} ~~to~~ about ^{mysterious} secret on account of which I am so much distressed (I am undergoing torment.)

12. In a nearby village, I have come across an extremely beautiful maiden who has a cheerful face and flawless beauty. That lovely lady has got embedded into my heart.

13. On seeing that beauty, gifted with innocent and flawless physical charms and guile-less smiles, my mind has become restless and I have no peace. My feet ^{tremble} ~~falter~~ when I ~~walk~~ walk.

14. To enjoy the long and intense embrace of that charming lady who is the most beautiful among the city girls and who has attracted my heart, and to experience the joy of the touch of her body,.....

15.that is the only desire filling my heart, and that is what is distressing my mind. That is why my face has become pale (devoid of luster). Even though I am young, my body is weak and distress-^{ridden} ~~stricken~~.

16. Therefore, on account of the urge in ^{interest in} ~~them~~ me for enjoying worldly pleasures, I have no ^{inclination} ~~in~~ to listen ^{ing} to the religious books. I know that my sensuous passions stand in the way of achieving my (desired) goal, but that does not help me overcome (my attachment.)

17. My love for sensuous passions has increased and I am always impatiently thinking of that (lady) who seems to be (always) present before me. A sex-afflicted person looks for his own desired object ~~everywhere~~ everywhere. It has rightly been said that sex-afflicted persons have neither fear nor shame.

18. This blinding worry is making me restless every moment. For this reason I am unable to control my mind. (In these circumstances) how ~~it~~ can it be possible for me to apply my mind towards the knowledge of religion?

19. The other Buddha Bhikshus denounced that Bhikshu who had thus related his story (of the downfall of his character). Generous people, ^{who} always wishing ^{well} of their friends, advised him (thus):

20. Oh friend, control your mind. Express regrets (for your ^{and} misdeeds) and ~~xxxxxxxx~~ banish unsteadiness in your thoughts. These, your thoughts, are not beneficial. Never leave your path (of Dharma.)

21. Free yourself from attachments and adopt the auspicious Dharma advised by Lord Buddha as the only way which brings real good to the self. Renounce the sensuous urge towards women and follow firmly the highest (ideals of) detachment.

22. You are over-distressed by the vicious worries (concerning your desire for sensuous pleasures). Therefore, take recourse to ~~ascitism~~ ^{asceticism} which gives protection from fear. To obtain peace, ^{comfort and} contentment, and ~~comfort~~, devote yourself gladly to self-meditation.

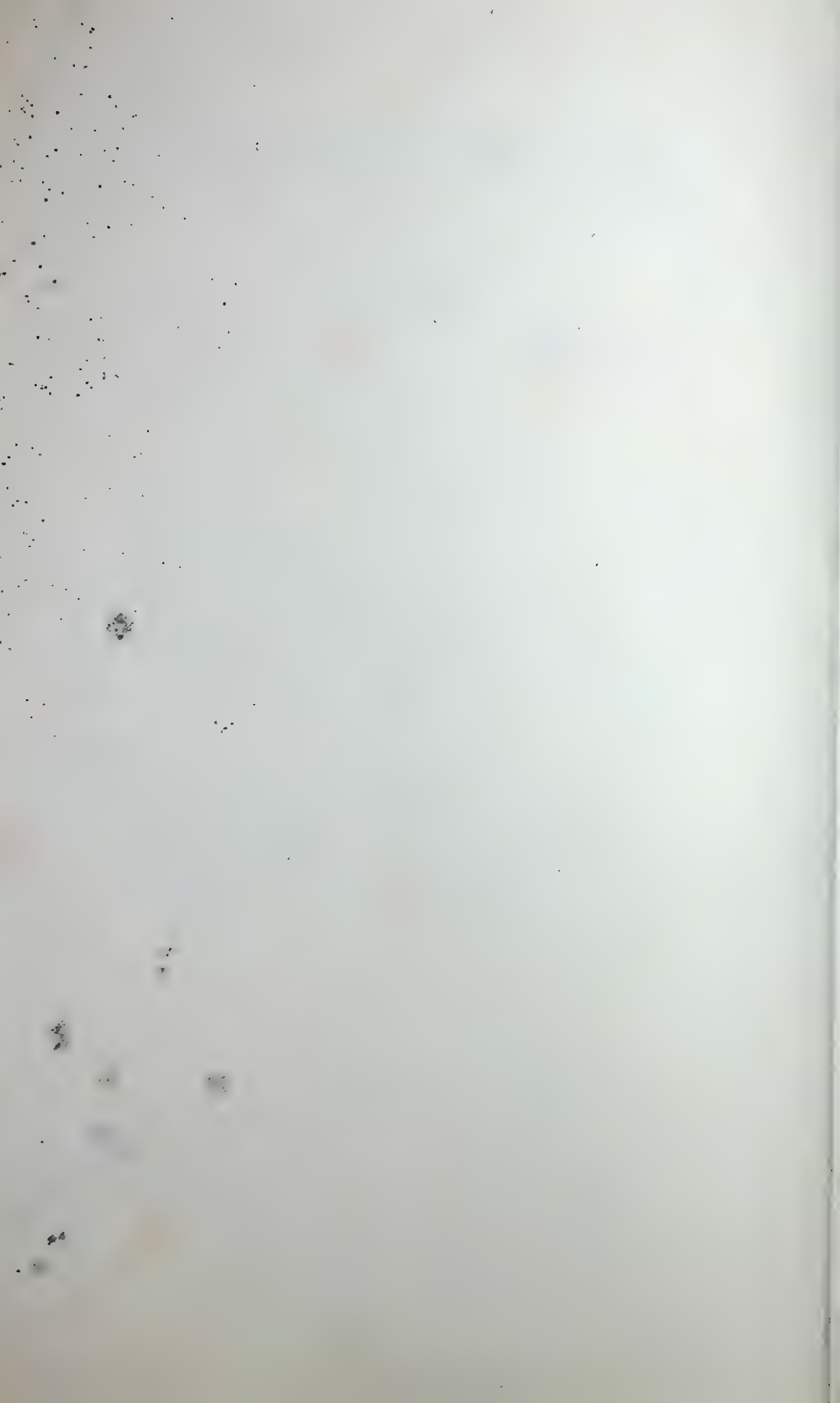
23. In this world, full of sorrows on account of its proximity ^{with} to the sensuous pleasures, the emergence of Shri Buddha is difficult, ~~kixtanxtaxkixsprackingsxx~~

by listening to whose ~~pxe~~ preachings, the man can free himself from all obstacles and achieve eternal comforts.

24. Oh great soul, ^{it is} as a happy consequence of your good deeds, ^{that} you have been blessed with ~~this~~ this birth as a man. So, do not forsake the Bhikshu Dharma. Follow the Dharma ^{en}enunciated by shastras and make this your life bright and pious.

25. Oh ascetic, you have ~~renounced~~ left behind all your relations and have come here in order to get rid of ~~all~~ afflictions (of all the three kinds). Why, then, in contradiction ~~to~~ to the Bhikshu Dharma, you have become stuck in the evils of sex-urge etc?

26. The sex instinct is there in all ~~all~~ the living beings from an insect to a man. But those who are overcome by this urge, ^{deviate} deflect (from their path) and undergo unmitigated sufferings for ever.



27. These material pleasures which, attract (the senses) from one side, look alluring outwardly. But ultimately they bring sufferings from all sides. A wise man should not indulge in them too much; nor should he take interest in them, because later on it becomes very difficult to get rid of them.

28. These worldly pleasures appear fleshy and delicate i.e. relishing and delectable, but in reality they are hard and uninteresting like the (bones of a) skeleton. They are ~~deadly~~ ^{deadly} like the hood of a cobra and (useless) like the fruit fallen from the Shakhota tree.

29. The evils of sex and anger etc. bring harm. Sometimes they burn like the hot cinder and some times they get extinguished quickly like the fire in the straws. These evils are like the dreams and are covered with thick ^{veil of} darkness.

30. These evils, which are laden with flowers and covered with thorns, allure the people and bring sufferings too. These pleasures bind all the living beings (from the intelligent) down to ~~the~~ the fools (in perpetuity). However, (over-indulgence in) these pleasures brings unnecessary grief.

31. You are the disciple of Lord Budha (Bodhisatva), who is ever awake and is pure of wisdom, and even while doing penance you have developed affections for that lady and have, for the time being, fallen a victim to that despicable evil.

32. O Bhikshu ! Now get rid of this whole evil which has emerged by itself (unexerted). It does not behove you to have a desire for pleasures. Where do these (pleasures) have a place in the Ashram of the Bhikshus?

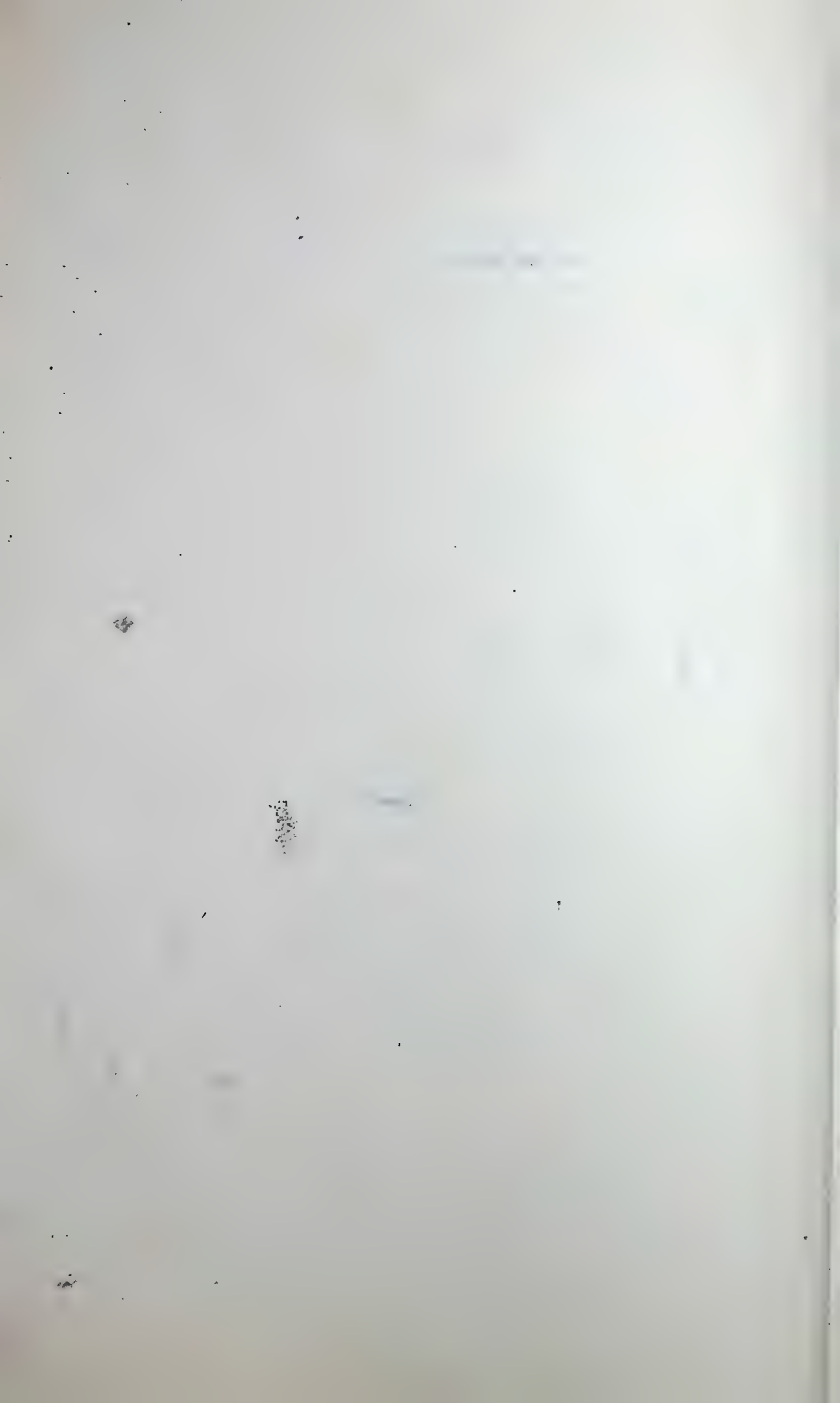
33. In spite of the repeated ^epersuasions made by his friends, ~~he~~ ^{the Bhikshu} did not follow their reasonable words. He continued to remain in the same state of restlessness. That captivated soul did not renounce his attraction for the lady.

34. Thereupon, the Sanyasis brought that wayward ignoramus before Shri Budha Deva (Bodhisatva). When they arrived there, the Preceptor Bodhisatva found out everything from their outward appearances etc. and (without making any ^aenquiries) ^{he} said thus:

35. You have brought before me this Bhikshu whose mind is restless. On account of his leanings towards sensuous pleasures, he has ~~stayed~~ stopped performing his routine duties. He deserves pity and not wrath.

36. The Bhikshus prayed to him thus: O Master, he has desires relating to woman. His mind is perplexed and his intelligence has gone perverse (lost the power of ~~reason~~ reasoning). Even when persuaded, he refuses to listen to the preachings.

37. Since he has developed strong desires for sensuous pleasures, his evil afflictions resulting from these sensuous desires have gone too far ahead. Please shower your special favours on this disciple by giving him (proper) sermon.



33. Hearing ~~this~~ this, Lord Budha uttered these ~~pious~~ pious and noble words: 'Although the condition of this ~~Task~~ Bhikshu is pitiable, I ^{will} say something for his welfare.

39. Ponder, O Arya, that in ancient times too there have been pious men who had conquered their senses. They never allowed themselves to be subjugated by mean sensuous desires.

40. Instincts of passion are by nature present in the mind ~~and every~~ their presence is felt at every step. Even ~~the~~ learned men are not capable of destroying these passions ~~completely~~.

41. But ~~these~~ ^{the} great sages who know the secrets of shastras and who have a pure inner self and are engaged in doing good deeds, have been able to conquer these evil passions with the help of reason and restraint.

42. Whenever, therefore, the ~~mind~~ mind becomes restless and impatient and leans over to some pleasure, it should be forcibly restrained from there and always kept engaged in the pursuit of the element of ~~self~~ self.

43. You should also restrain your mind from the attraction of sensuous pleasures, have pious leanings and ~~by~~ achieve patience.

44. ~~It is~~ only those blessed people ~~who~~ are fit to stay here (in this world) whose mind does not go astray even when the cause of distortions is present.

44. Restrain forcibly the thrust of passions, establish yourself in your form and stay ~~therein~~ thus in the Ashrama. With your mind controlled, you will always experience peace of mind and will, of your own, renounce the dragnet of attraction.

45. I now relate a fable to illustrate how in ancient times, our ancestors were able to keep themselves away from the subjugation of passion, were always engaged in doing good deeds and followed the path of restraint.

46. In ~~the~~ the ancient times, there was a king named Shivi who lived in the beautiful city of Arishtapur in the Shivi kingdom. He had his name Shivi justified by his deeds for the welfare of ~~the~~ ^{his} ~~own~~ subjects.

47. As willed by Destiny, Shri Bodhisatva himself took birth from his ~~own~~ (Shivi's) queen. The brave Kumara, ~~was~~ like the Kumar Kartikeya, came to be known mainly ~~by~~ by ~~this~~ this name (Kumara).

48. The army chief of the king was loyal, valiant and intelligent. By chance his wife also, at that very time, gave birth to a son named Ahinarak.

49. His son Ahiparak and the son of King Shivi, Kumara, lived and grew up together with mutual love for each other.

50. When both of them attained ^{reached} the age of 16 years, they went to Takshshila where they received training in crafts and shastras. They became well-versed in them.

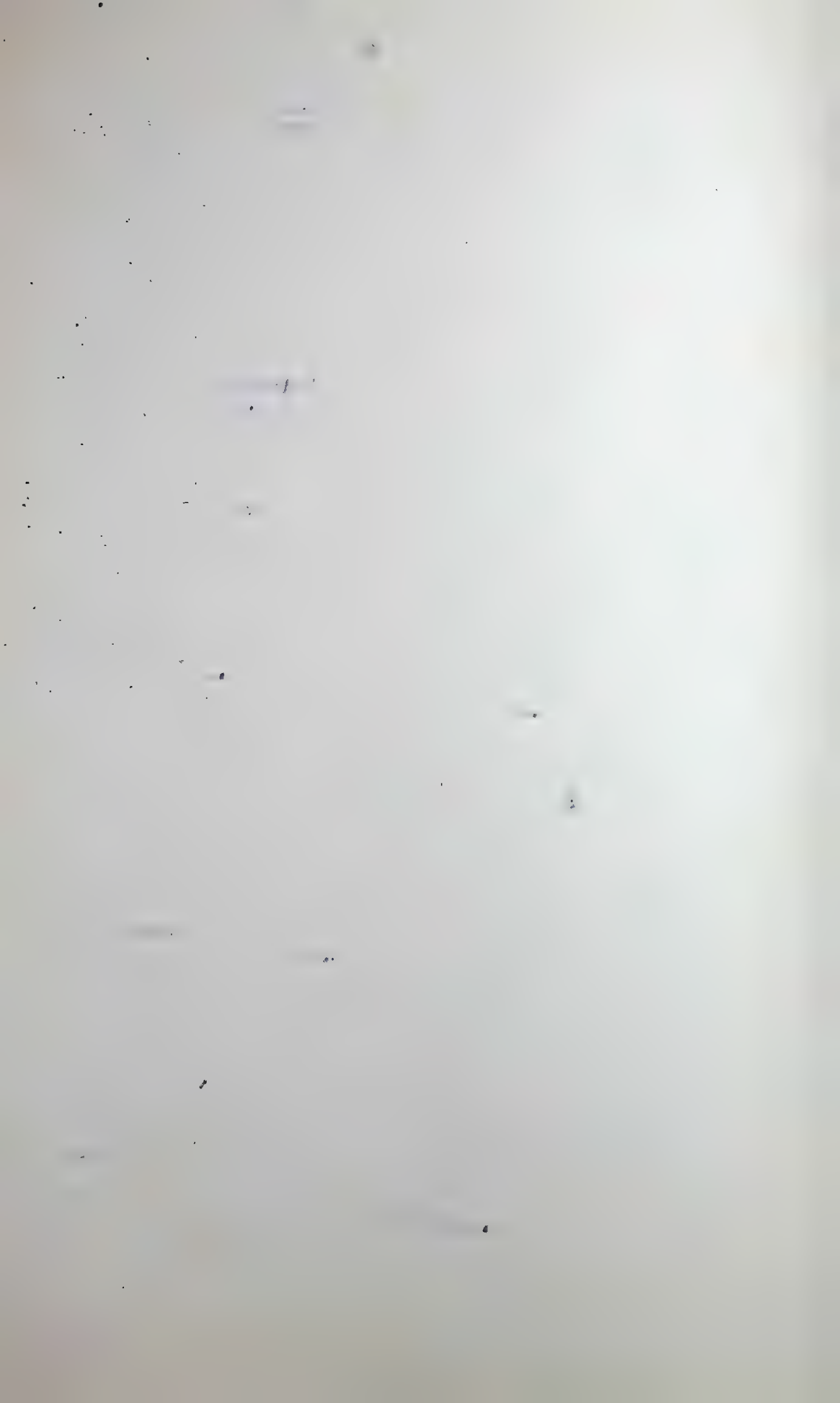
51. After completing their studies they came back to their capital. After being duly authorised, both the young men took up the offices of their ^{respective} fathers.

52. The son of Shivi, Kumara, became the king, ascended the throne and began to rule ~~the~~ the earth. The young Akhiparak, who had a well-built body, also took up the office of the army chief.

53. A well-known rich man named Tireetvatsa also lived in that ~~city~~ city. In the matter of ^{the} purity of dealings he was considered to be a standard. He was said to possess 80 crores of madras (coins).

54. A daughter, as beautiful as the goddess Lakshmi, was born in the household of that famous rich man. The radiance of the pure beauty of ~~her~~ ^{and} her body began to develop gradually, showed like the spotless rays of the new moon.

55. That young maiden, who was like Chakori and who spread the fragrance of her beauty, had her face glowing like the radiant moon of winter. The parts of the body of that ~~maiden~~ extraordinary and fortunate maiden were as tender as lotus and she possessed the best characteristics.



~~For in that young age,~~

56. Believing it before-hand that the daughter of Tirect-vatsa, who was the owner of extra-ordinary beauty, would drive people mad (about her), she came to be known in the city as the 'maddening' maiden.

57. Gradually, when she attained the age of 16 years, that beautiful and suave maiden abandoned her earthly beauty and ~~was~~ assumed a tender form like that of a fairy.

58. In that young age, the teeth of that maddening maiden were pointed like the bud of a flower. (With her treasure of beauty) she seemed to humble Rati, the wife of Cupid. She stole the hearts of all the people and put every one under the spell of passion and showed like an enchanting celestial damsel.

59. Looking at the limbs of her body, as tender as the twigs of Ashok tree, her fair complexion and her shimmering eyes full of the vigour of her rising youth, all the people were fully spell-bound and became afflicted by passion.

60. Looking at the limbs of her body, the people became intoxicated as if by taking wine. They lost their reasoning. (~~bearing~~). But those passion-bound people could achieve nothing.

61. Finding her noble daughter ~~at~~ at the threshold of youth with her pure beauty radiating with the pure brilliance of gold, the father Tirect-vatsa happily went to the king and politely said thus:

62. 'O king, a daughter blessed with lovable, auspicious and noble qualities, has taken birth in my household. She is a gem among women and, ~~therefore~~ ^{alone.} therefore, ~~suitable~~ suitable for a king ~~only~~. You may accept her.

63. You may send expert brahmins knowing (the science of) auspicious omens particularly to ^{examine} ~~ascertain~~ her stars. After the desired examination is over, you may do as feel like.

64. Hearing these words, the king said: 'Be that so', and immediately ~~he deputed~~ deputed brahmins having specialised knowledge (to his household) to examine that girl of auspicious stars.

65. The Brahmins ^{then} ~~he~~ arrived at the house of that noble man. They were welcomed with food, drinks, etc. That maiden, adorned with ornaments, came before them.

66. The moment they saw that maiden blessed with extra-ordinary beauty, enchanting ^yfr~~ag~~rance, charming manners, extra-ordinary qualities, they ~~were~~ all became spell-bound.

67. The brahmins, ~~who~~ had reached the (intolerable) ~~stage~~ stage of passion, lost the whole of their reasoning. This difficult evil of passion intoxicates even wise men (makes them lose their ~~reasoning~~ sense of duty).

68

68. These Brahmins had come to examine the auspicious stars of the girl but now they were lost in looking at (the beauty of) that lady; they had become passion-blind and had lost their wisdom and power of reasoning; their own condition was ^{now} pitiable.

69

69. Then finding those brahmins in that state of passion, the maiden asked: who are these brahmins who have come to ~~to~~ examine my stars and wherefrom ~~they~~ have they come ?

70. All these people have been overcome by passion and, therefore, they are incapable of examining the stars. Those who

70. All these people have become afflicted by passion and, therefore, they are incapable of examining omens. Those who are full of faults cannot point out faults in others.

71. Therefore, catch them all by the neck and throw them out of the house immediately. Such passion-blind people are incapable of examining me.

72. Hearing these words, those Brahmins were turned out from the house of that noble man because those who lose their sense of reason and get into the fold of evil get only condemnation and not power.

73. On being turned out of the house of the noble man, and on being very much insulted, these Brahmins felt ashamed (felt remorseful). When these ^{furious} ~~angry~~ Brahmins went to the King Kumara, they uttered these untrue words:

74. O Lord ! We have examined the girl. Her speech is bitter and she lacks good qualities and auspicious omens. On account of the lack of auspicious omens, she is wholly unsuitable for you and, therefore, you may abandon (any idea about) her immediately.

75. Being guided by others and being under deception, the King took the words of the Brahmins as true and did not entertain the girl (changed his ideas about her) and he abandoned the desire to accept her.

76. When that maddening maiden, the daughter of Treetvats, heard that she had been rejected by the King on account of the lack of auspicious omens, she became sad

and began to think thus:

77. I am neither a fool nor a stupid girl nor do I have bad omens. Then how does the King, without knowing about my appearance (qualities etc.), describe me to the contrary?

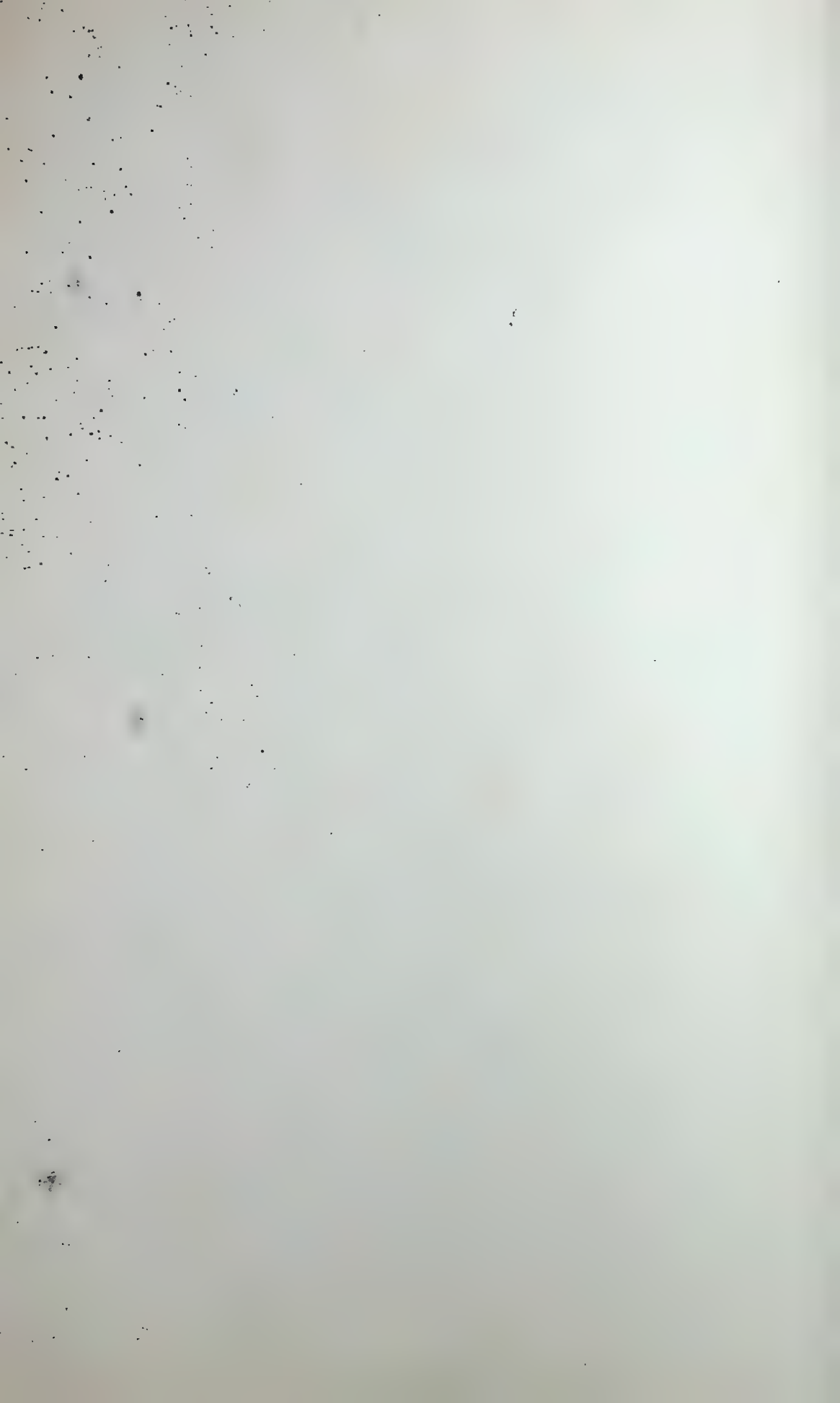
78. I am healthy, pure and educated, I am faithful to my parents and obey their command. If still I do not possess good omens, then how does a girl with good omens look like?

79. I will have an audience with the King ~~with~~ some time. How did he describe me as having bad omens? Thinking thus, the maddening maiden adopted a sense of hostility towards the King.

80. When Tirect-vats came to know that his daughter had been rejected by the King, he felt helpless; he applied his mind and cheerfully married his daughter to Ahiparak, who was young, meritorious and thoughtful.

81. That girl became very beloved of the meritorious Ahiparak who was adoring the ~~post~~ post of army chief. Ahiparak too experienced indescribable joy on acquiring the modest and extremely beautiful girl.

82. What was the ^(pious) ~~(good)~~ deed which bestowed on the thin and lean maddening maiden such blotless beauty? This story of the girl, blessed with celestial beauty, is worth listening.



33. In her previous life, she was born in an unfortunate poor family of Banaras. At some big festival she saw some ladies wearing ornaments and bright red-coloured ~~garments~~^{clothes}.

34. When she looked at these wealthy and high class ladies who were engaged in fun and frolics, whose parts of body were ~~not~~ adorned with ornaments and who were wearing bright red-coloured ~~garments~~^{clothes}, she was angry at her bad luck.

35. Since she was poor, how could she afford the ~~any~~ ornaments available to the rich? Even then she wanted particularly to wear the bright red-coloured ~~garments~~^{clothes} which go to make the rich i.e. which are an outward expression of wealth.

36. She expressed her desire to her parents in clear words. Hearing her, the parents said: Dear daughter, we are poor. How can we afford to acquire such costly ~~clothes~~^e?

37. Then you may permit me to serve in some wealthy and noble household so that I may earn my livelihood through service and thus acquire those costly clothes.

38. Hearing this, the parents cheerfully permitted their characterful daughter to take up service. After getting the permission, she approached some wealthy family with the desire of getting employment.

39. There she said: Gentlemen, I have come here to seek employment in any form. I wish to wear bright red-coloured ~~garments~~^{clothes} and, therefore, wish to take up employment in this family (with the object of acquiring these things.)

90. I do not ~~wish to~~^{acquire wealth} desire to ~~earn money~~^{rich}. I only ~~wish to~~^{glt} wear bright red-coloured ~~garments~~^{clothes}. Please tell me if you have any service for me in this house.

91. Then that wealthy master of the household said: There is a lot of work to do in this house. But listen, gentle lady! I will pay you a salary only after watching your abilities for a period of three years.

92. If you are agreeable to ~~take~~^{you must} this, come ~~on~~ and work diligently. To this she readily agreed and started putting in diligent service.

93. The wealthy man, ~~who was~~ an appreciator of merit, was pleased to find her ~~at~~ services to his liking. Even before the end of the three years' period, he gave her ~~some~~^{clothes} bright red-coloured ~~garments~~ and ~~to~~ other clothes too.

94. And he said: you may accept these red-coloured ~~garments~~^{clothes} and go home in the company of your friends, have a clean bath and wear these ~~garments~~^{clothes}.

25. ~~There~~ She accepted those ~~garments~~ ^{clothes} and went in the company of her friends, and then proceeded for her bath. There suddenly she saw an ascetic disciple of Lord Budha ~~ka~~ belonging to the Kashyap gotra.

26. She saw that the ascetic ~~had~~ was not wearing any clothes and had covered his body with ~~the~~ ^{the} bark of a tree, and without losing time she brought this beautiful and noble thought into her mind:

27. This ascetic, who has realised the Supreme Truth and who ^{is} absorbed in his self, is present before me. He has no clothes to wear. If I give him my red-coloured ~~garment~~ ^{garment}, I will be able to earn virtues.

28. In my previous life, I never gave any charities; that is why I cannot afford even clothes. I will cut this cloth into two and give one piece to this noble ascetic.

29. Thinking this, she had her bath and made herself clean and then tore the cloth. Half of that cloth she put on her-self and then sat ~~and~~ before and bowed to the ascetic and cheerfully presented to him the remaining half of the cloth.

30. The ascetic took the cloth given by her, and went to a lonely place where he discarded the bark (covering his body) and put on the new cloth and then quickly came back into her presence.

101. The bright (red) glow of the cloth made the body of the ascetic glow like the bright sun. Seeing this, that intelligent girl was surprised and began to think thus:

102. The glow on the body of the ascetic was not the same ^{as} before he wore the red cloth. After wearing the cloth he is looking ~~like~~ as bright as the morning sun.

103. Since the clothes make this ascetic particularly glowing and adoring, why should I not give over the remaining piece of cloth also to him?

104. Thinking this she humbly offered the remaining half piece of cloth also, and with folded hands prayed thus to the Budha Bhikshu present before her:

105. O virtuous saint, you may accept this piece of cloth (too) and oblige this poor girl. With your blessings I may acquire a glow like that of gold and may become propitious.

106. When I take birth (again), I may be extremely and extra-ordinarily beautiful so that there may be no other girl anywhere more beautiful than me.

107. Even by merely looking at my beautiful form, all the people may become abnormal, and even intelligent people may lose their patience, and they may become so much allured as to lose their consciousness.

108. The ascetic heard this and said 'May that be so', and after giving her the blessing he went away in the same direction from which he had come. She too was contented and came back home. After her death she took birth again at the appropriate time.

109. The girl, who was ^{an} uniquely beautiful ~~and~~ damsel in the heaven, in her next life became the praiseworthy daughter of Treet-vats in the said Arishtapur.

110. She acquired extra-ordinary beauty ~~as~~ as a result of the acquireance of virtues from the donation of ~~the~~ ^{the} piece of cloth of ~~red~~ ^{red} colour to that visiting ascetic and due to the blessing given by him.

112. She is (now) addressed as the maddening maiden. Because of the bright glow of ~~her~~ ^{her} body, the sakes (people) fascinated (mad). Seeing her, the Brahmins became ~~pervert~~ ^{pervert} and they made the King Kumara averse (to the maddening maiden.)

113. Fortunately, that Arvan lady was now the faithful wife of Ahiparak and was passing her days happily fulfilling her duties in the household.

114. As the time passed, once the King Kumara himself ordered that an especially grand festival may be celebrated in Arishtapur on the occasion of Kartik Purnima.

114. The garden full of flowers and trees was
specially cleaned and decorated and was sprinkled
fragrant waters. The whole city ~~was~~ began to
with beautiful (decorative) things.

115. Then Ahibarak addressed his wife, ~~==~~ standing
in the inner precincts of the house, thus: O darling:
the whole city is glittering on this ^{auspicious} ~~==~~ day of the
the big festival.

116. I think (it is possible) that while going
around the city to witness the beauty of ~~the~~ the city,
our king Kumara may come to see first our own famous
beautiful house.

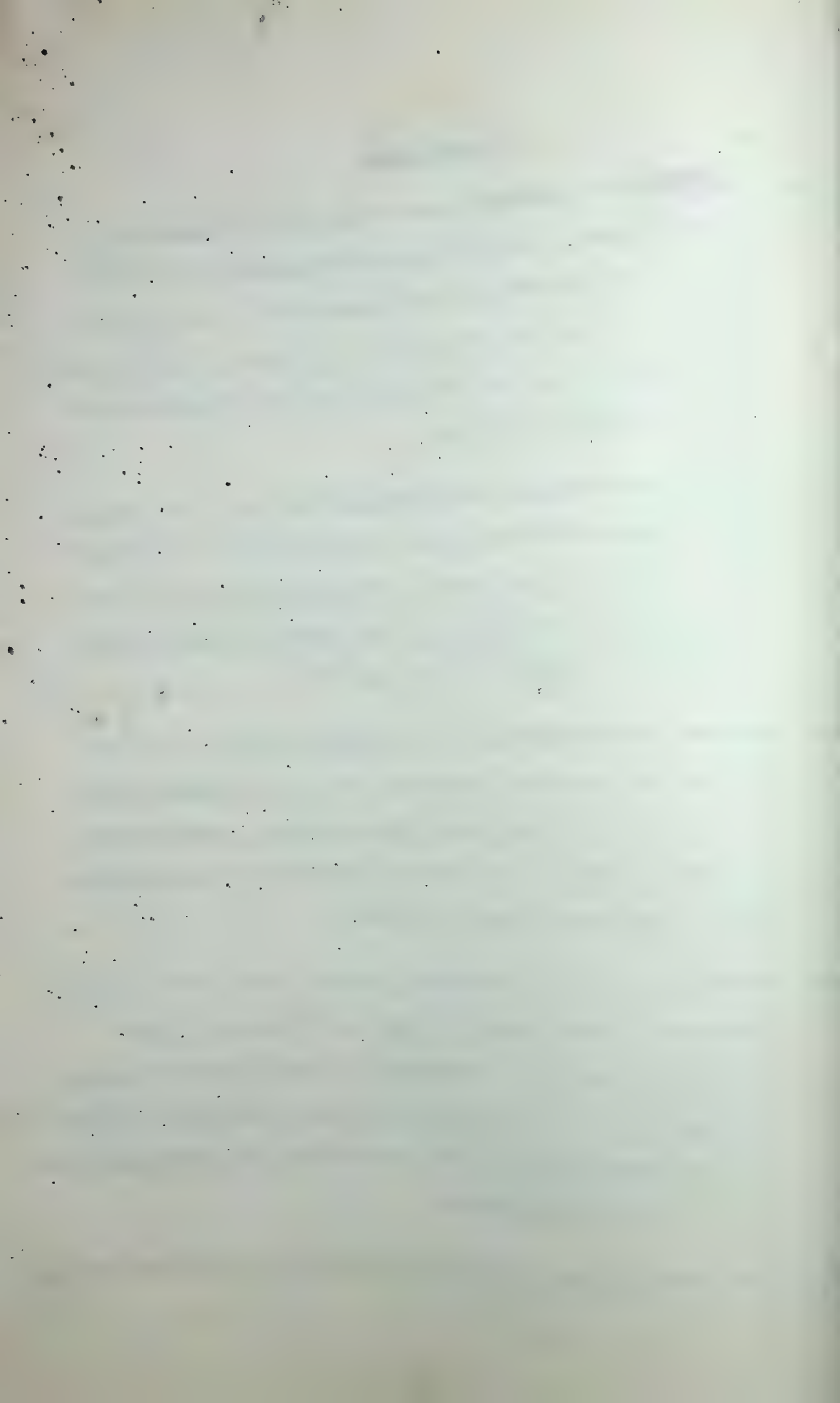
so that he might not see you. O gentle lady, if he
(even) sees you for a ~~man~~ moment, it would be disastrous.

113. Because your beauty is extremely bewitching,
and creates perversions in the minds of the people. It
may not be that the ~~the~~ king falls into the ^{charm} ~~the~~ of your
~~evil and wickedness~~ ~~evil and wickedness~~ ~~evil and wickedness~~ ~~evil and wickedness~~

119. The wedding golden told her husband, "No
one is to go, that ~~will be~~ when the time come, ~~she~~
she would ~~more~~ manage to get such a way that her beauty
was not seen ~~to~~ by the king.

Eighth Canto

1. The chief and beloved queen of the king of Kosala was Malti by name. She was very much honoured in the city and was very skilful in using sweet and coaxing language. Being the spouse of the king she was always happy, enjoyed good health, delighted herself in wealth and shone forth full of youthful dalliance.
2. Once, when a quarrel arose between the two in connection with sleep, the king was very angry with her and did not honour her with sweet words. Therefore, the proud lady seeing her husband angry and rough enough spoke nothing to him and lay quietly in her mansion.
3. At that time there came to the palace of the king Lord Buddha, the renowned teacher of this world, accompanied by mendicants to beg alms. Having quickly come to know the love-quarrel of the king he also made him listen this nectar like sweet piece of advice.
4. "This most beloved queen Malti, who is just like a creeper possessed of the flavour of love and who shines like a beautiful, excellent she-elephant, should always be liked, O king, by you. Like the glory of one's own house a beautiful, blessed young lady is always respectable and desirable, and should never be overlooked."
5. "You have not done it well that quarreling over copulation



you have uselessly overlooked this chief queen. Do you remember of the Kinnari in whose separation you, with afflicted mind, roamed for long, having attained the form of a Kinnara for many years.

6. "How did it happen ? What kind of course, caused by separation, was followed by the couple of Kinnaras. All this should be explained fully by your majesty". When the king expressed eagerly the desire to know all this. The celebrated Buddha related this story, pleasing to ears.
7. In olden times, in Varanasi there was a king known Bhallatiya, who was clever in statesmanship and ruled over the earth. Some time he wished -- "I should eat the delicious meat of recently killed deer cooked on burning fire."
8. Having thought this the king, himself gave up the entire huge burden of kingdom and put it on the shoulders of his honest ministers. Becoming free and having armed with five weapons he at once set out for hunting with his trained hounds.
9. After that, going on he reached the mountain Himavan. Following the bank of the Ganga, flowing close by, in the forest he saw another river falling in the Ganga. Then his mind fixed upon the deer-flesh, large in quantity, he followed that river.
10. Roaming in the abundantly thick forest-land on the bank of the river and seeing the innocent deer living in forest he

killed many of them. He cooked the flesh on the burning charcoals properly and then ate the fresh deer-flesh to the fill.

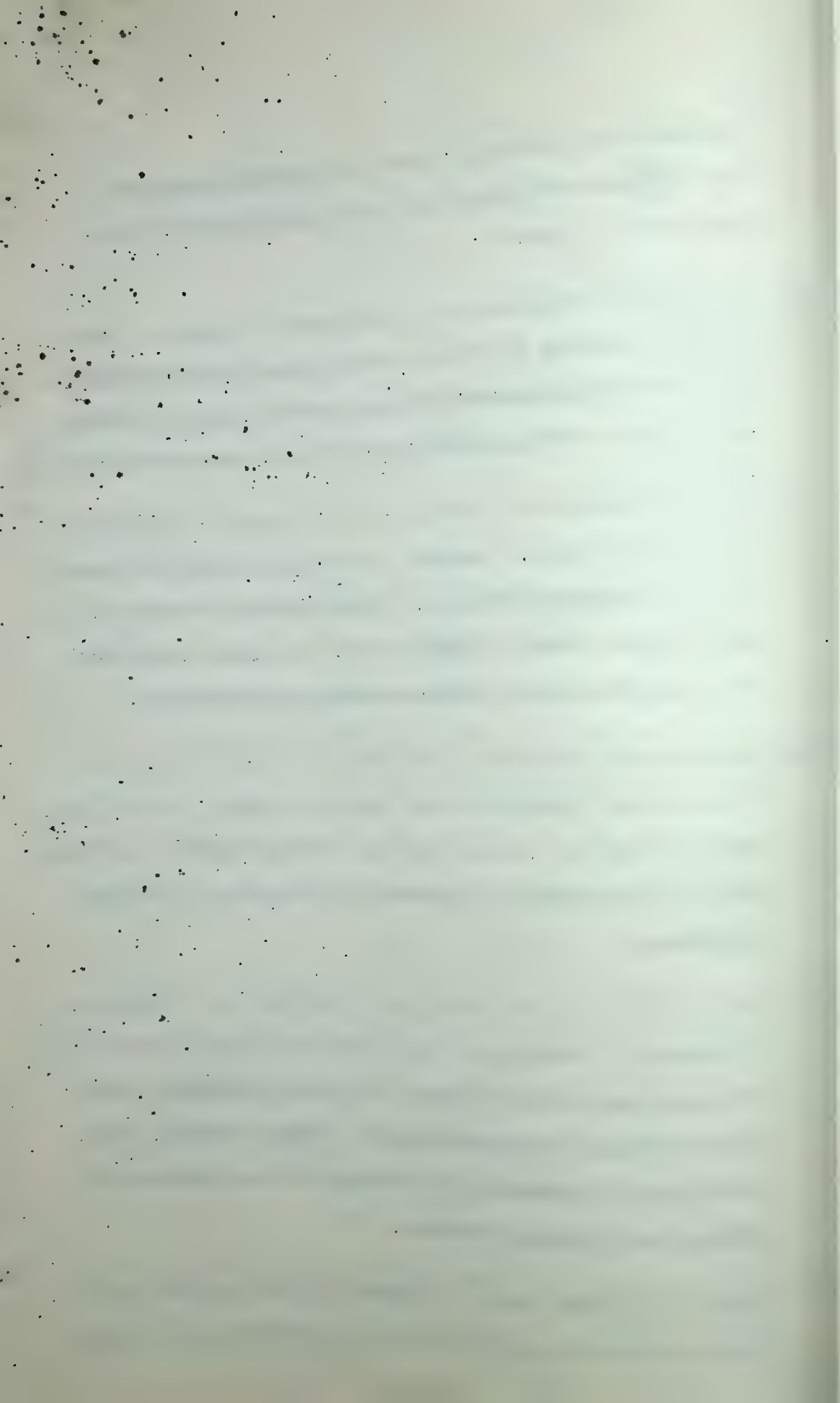
11. Well-satiated with the meat he went for a walk to some distance on the bank of the river, enjoying much beautiful scenery. Why should not the mind be exhilarated by that wonderful and shining forest range which has been created by God from the clear material cause.
12. The stream also, full of pellucid water, surrounded by trees full of leaves, fruits and flowers and giving thick shade, and infested with the series of creepers, delighted the king with its elevated waves and the birds, noisy on account of diverse and sweet sounds, and living in its vicinity.
13. Though completely full of water and agitated by tortoises, crocodiles, etc., its water was always fit to drink and breast-deep. On its clear bank shone forth the sands possessed of the lustre of silver and a flock of white ducks was always busy in sport.
14. Possessed of the lustre of gold and the most delighting qualities, the rivulet Hemanvati became true to its name. The great mountain Gandhamadana, situated in its vicinity, looked beautiful with the clumps of creepers, and shone forth with all the quarters full of sweet smell.

15. To this extent, the king Bhallatiya having seen that entire delightful scene was very quickly thrilled with joy. Then, in the mean while a Kinnara-couple exhibiting in front of him the sports full of the emotion of love came to the range of his eyes.
16. Having embraced each other both of them were eagerly engaged in love and deeply devoted to kissing, but at the same time they bewailed over the separation of the past. Thinking 'what this can be' the motionless and wonderstruck king saw that couple doing sports on the bank of the river and then ascending the mountain.
17. Having seen that marvel the king thought to himself -- 'What is the reason that both of them lament and weep profusedly with agony? I should know this entire event without losing any time'. Therefore, with his heart agitating, he became ready to go near them.
18. Having left the properly trained and restrained dogs at the proper place, having placed all his five weapons on a tree near by, and having gone there without making any noise with his feet, he stood near the mountain with his eyes wide open and put this question to the couple of Kinnaras.
19. "How is it that both of you, possessed of human form, are mutually conversing with great affection as well as lamenting

sorrowfully, since long ? What is your appellation ?

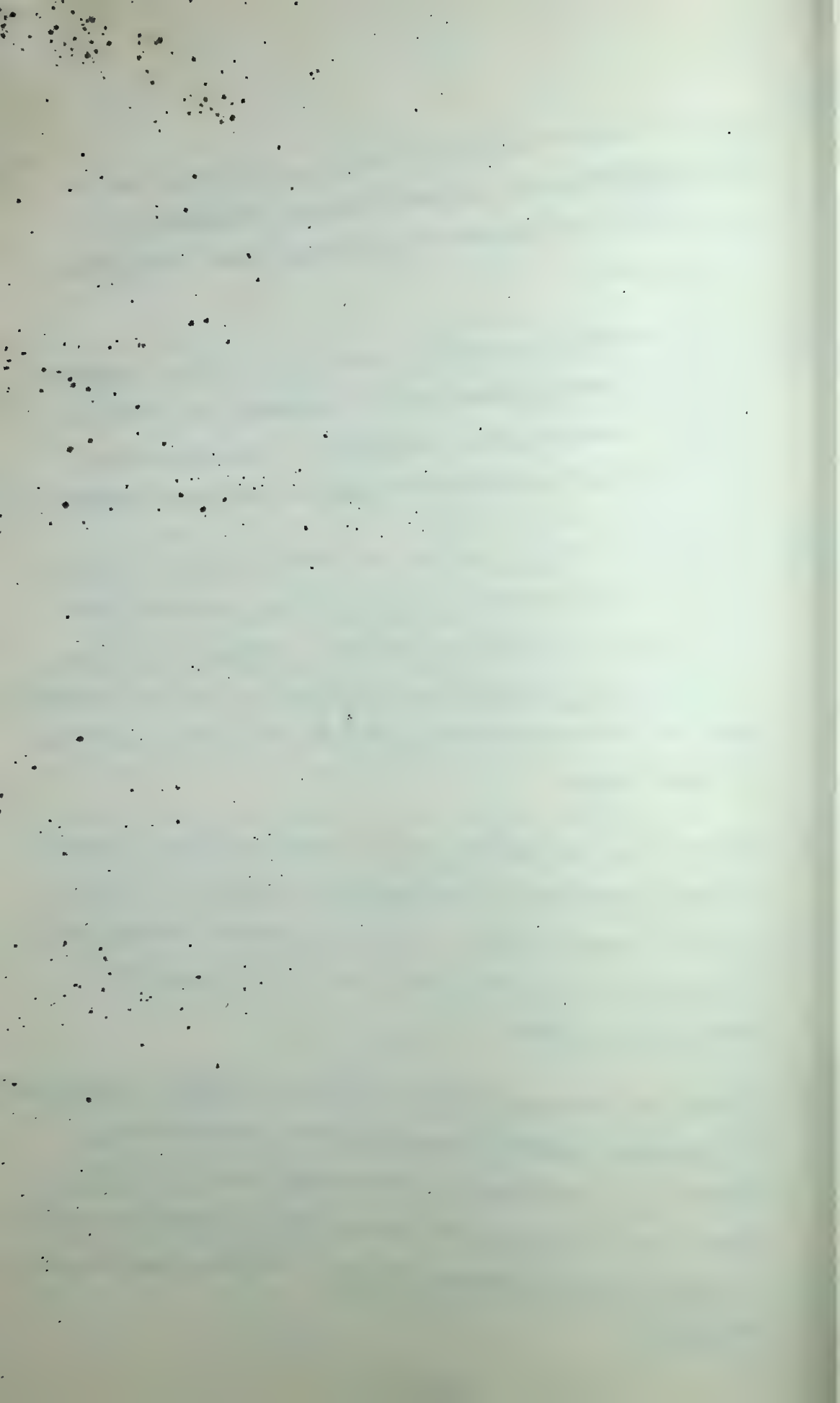
This whole event should now be related quickly by you, gone deep in love."

20. Having said this, when the kind ceased to speak, of the couple, standing in front, the man spoke verily nothing. Then the young Kinnara lady related their entire story in beautifully arranged words, according to the nature of women
21. From the similarity of body, the wild beasts here know us as village people. Hunters, on the other hand, designate us as a couple of Kinnaras. Though visibly a hunter, you seem to be a king, O (gentle man). You should know both of us as the best of Kinnaras roaming on mountains.
22. We roam with pleasure on the banks of Trikuta and other rivers which shine with their pellucid water. For a long time we both the lovers have been living together in this naturally beautiful hill-forest and have been enjoying happiness.
23. The husband was dear to me, so I was the most beloved to my husband. Adhering to each other and enjoying happiness we passed our days for long. But, alas, who knows the highly adverse dalliance of luck. Living beings, with their minds confused by the mirage of the objects of senses, are (always) deceived.
24. Bound in profound love, possessed of much delight and never-separating we daily took a leisurely walk having



come to these rivers. With the passage of time, due to the consequence of ill luck, fallen to our share, we separated from each other for a single night, though not wishing so.

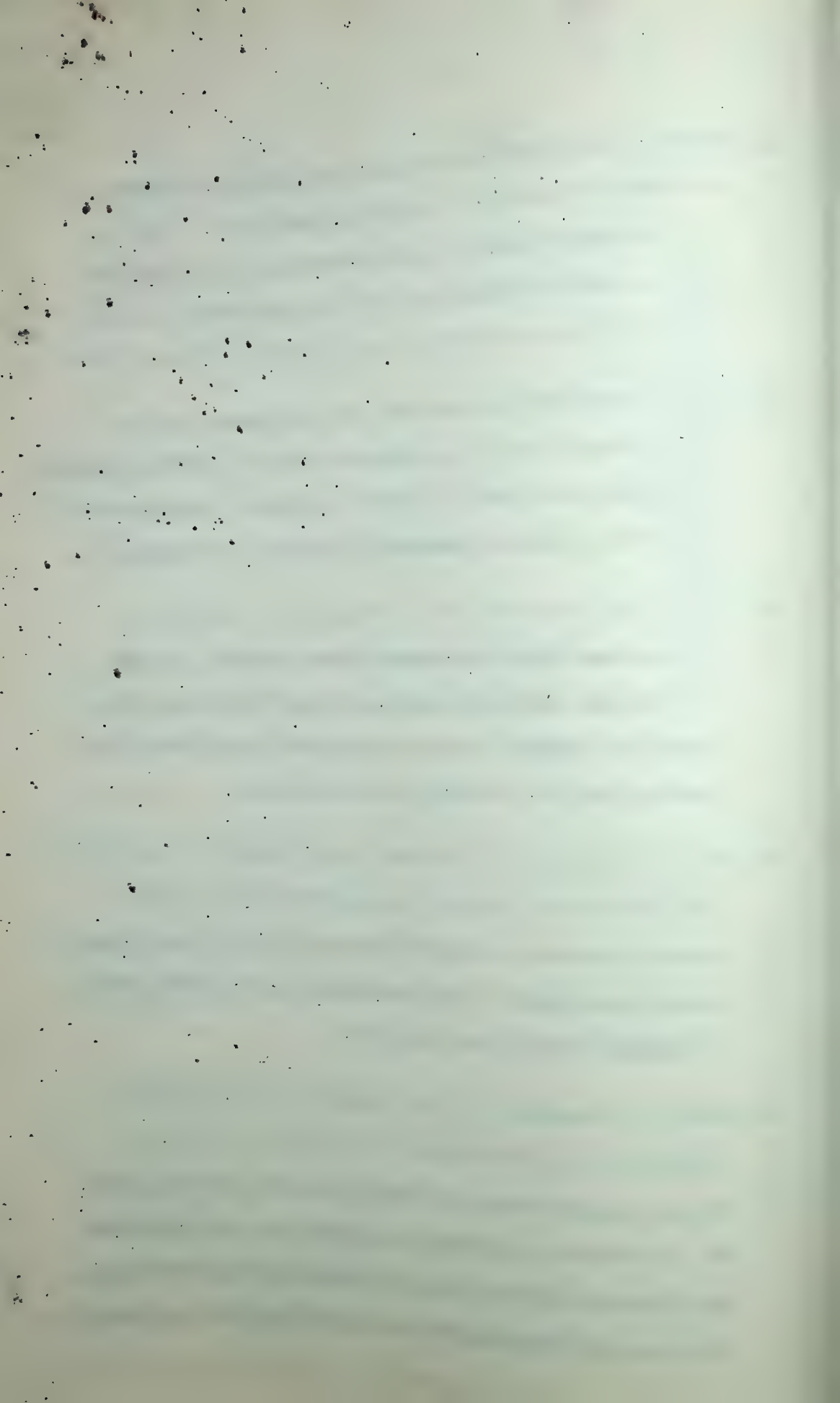
25. That unbearable separation, having come to memory somehow or other, causes great agony and stupefies us. Thinking 'lest that night should come again' we are passing our time pitifully wailing and talking to each other in loneliness.
26. Neither our wealth has lost, nor have our parents passed away. The only thing is that both of us separated from each other on that night. For this reason, both of us, restrained by the scratches made by destiny (on our forehead, pass our time by pitifully lamenting and wilfully talking to each other.
27. In front of you you can see this mountain river situated between two mountains, surrounded by trees and possessed of thick water current. Some time my husband verily out of affection came with me on this river to enjoy the excessive pleasure.
28. (Once) in the rainy season my husband, thinking 'my beloved is certainly coming after me following my foot-steps, there is no doubt about it' carelessly went to the other side of the river from this place, but by chance the flood of water having increased, he, as if helpless, left me on this side.



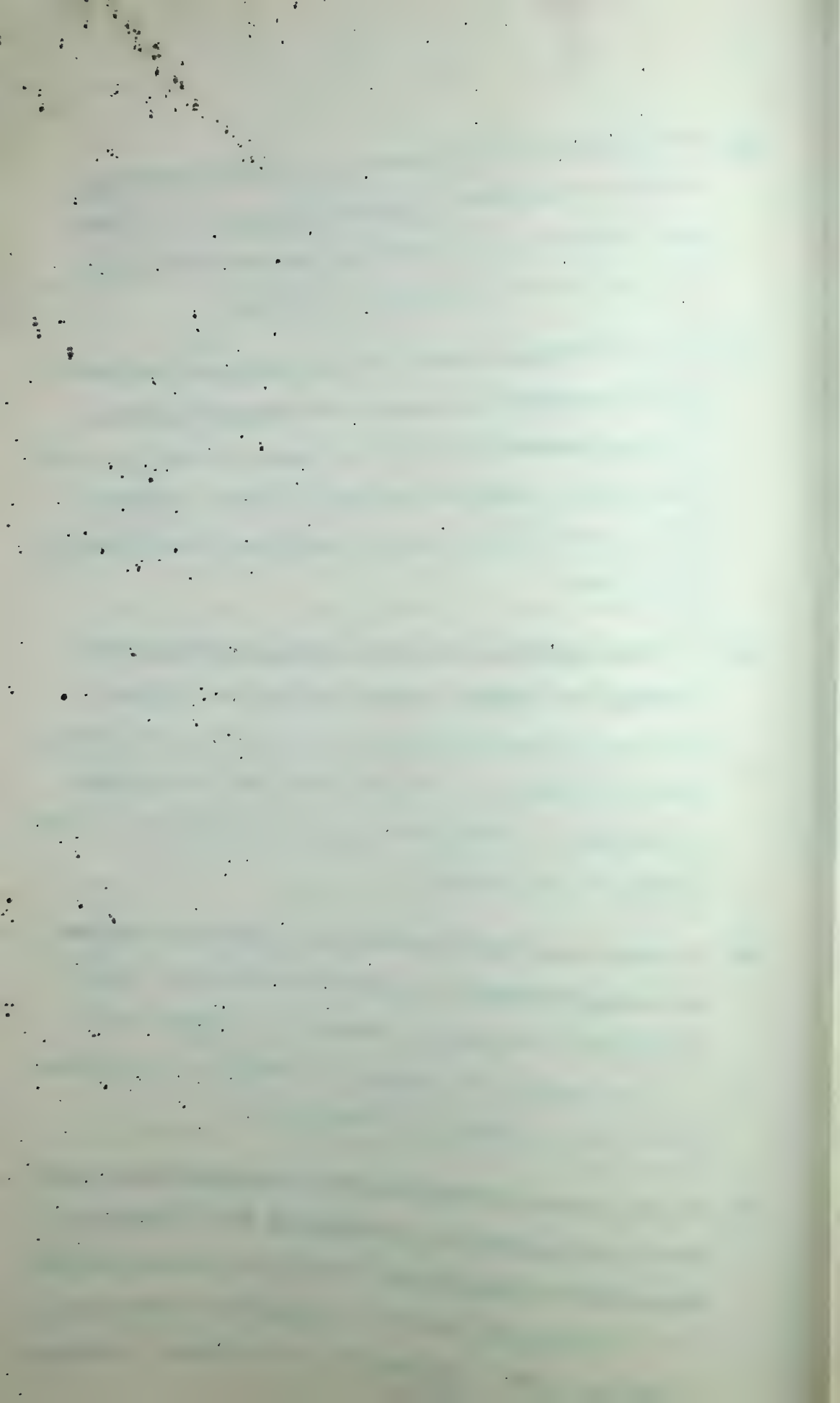
29. Following him I also plucked fragrant flowers from Sephali plants and the blossoming Atimukta and Indrasuvasa shrubs, so that wearing a garland (made of those flowers) my husband may be very much pleased (with me), and I, his beloved, also may be contented looking at him.
30. Thinking so I plucked flowers from Patalas and Kutas together with Kurbaka trees and also from Salas and Uddavakas together with the Baudhika trees, so that wearing a garland (made of those flowers) my husband may be very much pleased (with me), and I, his beloved, also may be contented looking at him.
31. 'Ketaki-flowers are also resplendent and fragrant', therefore plucking those flowers, though impetuously, for my husband in the vicinity of the river, I got late. (I plucked flowers with the hope) that wearing a garland (made of those flowers) my husband will be very much pleased (with me), and I, his beloved, shall also be contented looking at him.
32. At that time I, beautiful young lady full of passions, awfully busy in plucking flowers covertly and (thus) showing negligence could not know of my husband who was heading towards the river. He had gone for off. Oh, mysterious is the power of time.

33. Having plucked all the wonderful flowers I placed them joyfully at one place under a tree on a stone-slab, with the intention that these will make our bed, emitting sweet odour, lying on which both of us shall amuse ourselves fully.
34. After that I ground on a plain slab white and red sandal, inspiring love, for my husband, having anointed which my lord may be much pleased, the lord by clinging whose limbs I also may feel contented.
35. While thinking so I passed some time, there came a flood of water, fast in speed, before me, which, alas, swept away in no time the entire heap of attractive flowers plucked out of affection.
36. The river, whose current had increased, was filled to a greater distance with the flood of water. Therefore, Oh, I was unable to go to the other bank of the river. My husband was on the other bank and I was on this bank. Thus helpless but depending upon and looking at each other we spent that night in separation.
37. In that entire, completely dark night excessively distressed both of us together laughed and together wept. This becomes the condition of the helpless separated (lovers) in this world. Distressed and unsteady mind does not find pleasure anywhere.

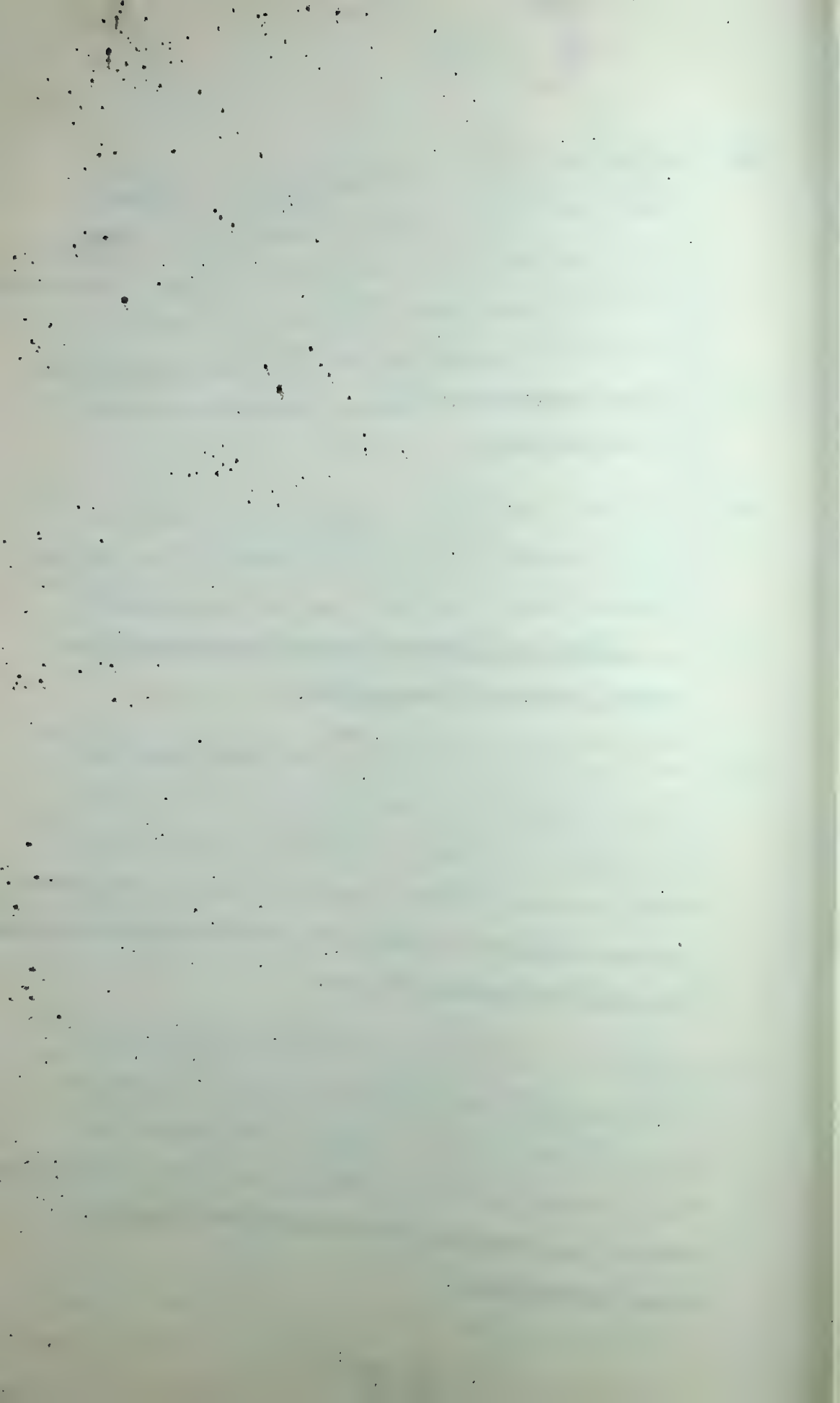
38. Weeping and laughing in succession we became unable to pass that painful and troublesome night. What is the significance of night (ksanada) if it does not give delight (ksana) even for a single moment (ksana). Well-tormented our hearts were afflicted by it in vain.
39. After dawn when the sun rose and the stream of the river receded we accomplished our union. Having embraced each other and having attained a peculiar sexual enjoyment many a time we laughed and wept in succession.
40. Again and again calling to memory this incident of separation, which had never occurred before, we wept and laughed again and again. Always bewailing thoughtlessly in this way a lot of our time passed away by roaming in the environs of this mountain.
41. That excessively troublesome night, wherein took place that separation, cannot be remembered even, what to speak of seeing it now with our own eyes. Four hundred years have passed of that accursed night which befell us clearly due to our bad luck.
42. With the exception of that night in which we were constantly separated from each other, every night we have passed this very long time with heavy grief of separation by calling to memory our own charming and pleasing stories full of affection and roaming for long in dense forest lands and summits of mountain.



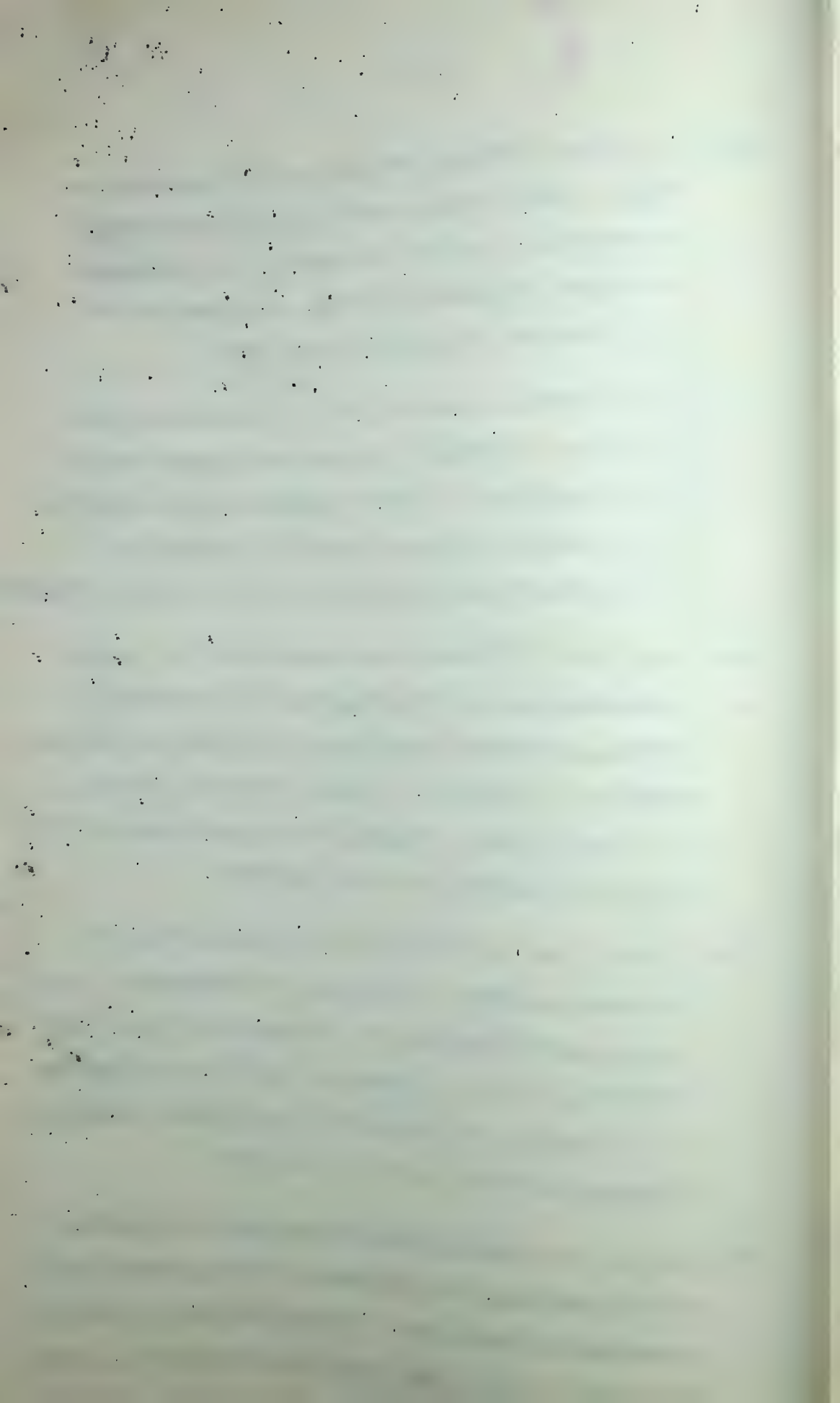
43. Having heard this Kinnara-couple's event, 'surprising and not known before, the king spoke thus : - If you know bring to light, free from fear and doubt, what your age is at present, told by saints."
44. Then, the Kinnari said :- "It has been told that both of us, possessed of constant and inseparable love, O King, have had an age of one thousand years, and the aged seers, completely purified by sacred precepts, have pointed out an entirely desirable unimpaired and happy luck."
45. In this period of life also, O King, we shall have neither any sickness, nor any sorrow, nor a great disease any more. The body of both of us, the lovers, shall be health, and the mind free from the absence of pleasure. Stability of love is regarded as the best remedy in this world.
46. In this world every day both of us feel less sorrow and more happiness. The good hearted should never relinquish this world. Moreover, in separation or in love-quarrel the innocent and loving man and woman should never slacken the mutual love.
47. In this world, O King, the most pleasure-giving love should be regarded as the principal fact. With the exception of love any real object also becomes unreal. Even a single day becomes an unbearable burden for a separated lover. Who can live even without a beloved person.



48. Mind certainly sinks (in despondency) if a beloved person, who is praiseworthy on account of his virtues, always residing in heart and possessing love, is separated even for a single moment. This world, if destitute of true love, torments completely and seems to be void. A person endowed with love and constantly in union attains happiness.
49. Therefore, enhancing our prosperity, well-versed in worldly conduct living in mutual harmony and possessed of contention on this earth, we shall pass properly our pleasant time with the sports like laughing, bewailing, etc. for the whole life.
50. The king, full of excitement, then having heard the astonishing, bitter as well as sweet story of them both thought to himself -- "Blessed is this couple, though not born in human race, which has not tolerated the separation of beloved person, as it has been weeping bewailing and roaming for long.
51. Remember at every step the separation produced for a single night, well-acquainted with the course of love, affected by love, engaged in the welfare of their beloved person and being in the habit of wandering, both of them have been loitering on this river for seven hundred years.



52. I, a king, am unlucky who possessed of human-body and being a ruler of three hundred Yojanas, have verily done nothing. Destitute of kinsmen, I am uselessly roaming in this dreadful forest. Fire upon me the king stupefied and greedy of deer-flesh.
53. Having pondered over this all the king returned from the forest. He went to Varanasi and engaged himself in his usual duties. When requested by his ministers in the court, he was much pleased to related the entire long happened incident seen by him on the Himalayas.
54. Then, firm in judgement and possessed of good moral character, he ruled over this earth by performing virtuous actions and sacrifices and giving wealth, garments etc. in charity. Full of affection, calm at heart and versed in worldly affairs, he having attained high bliss enjoyed the worldly pleasures.
55. It was I who was born as the king (Bhallatiya) in the previous birth. Then I came to be known as the Sastr, manifesting mercy and possessed of pure heart. Likewise, O King of Kosala, you were the male member of this couple, and your chief queen (Malti) was the Kinnari, suffering separation for long.
56. Both of you, verily, keep in your heart the conduct of both of them, the embodiment of love, though not possessed of human form. Pleased with each other in this world, both of you never raise a quarrel. There being a fault of your own you should not be distressed much.



57. As that couple, becoming mad due to the separation from the beloved person for a single night, suffered agony for a long period of time, so, ah, both of you should not suffer from fear, separation, distress, etc. You should always get this teaching from this story.
58. Oh, the proclamation -- there is some opulent charm in the speech of noble persons, can nowhere be wrong, because the entire impurity of doubt of the king, hearing the nectar-like teaching of lord Buddha, fell at that very time.
59. Queen Malti also heard the nectar-like sweet words of the Lord, pouring in (the ears) which were conducive to worldly happiness and spiritual welfare and removing the entire suffering. Folding her hands in reverence, very much moved in heart and eulogizing the lord Buddha she uttered these words modestly.
60. O Lord, you are Buddha, my best refuge in this world. You have at once destroyed my agony, hard to extirpate. I shall do all, O Lord, whatever you have directed me to do. Serving my husband I have attained the highest position.
61. The king also, having drunk that nectar revealed by the venerable Lord, immersed in the desirable great ocean of bliss. Attaining glory by virtuous acts day and night with his much blessed and beloved wife he ruled over the kingdom of Kosala for long.

62. One should make his course of life highly virtuous by knowing this legend of Bhallatiya containing the event of Mallika and the king of Kosala, and by hearing the (incident of) separation of Kinnaras.
63. In this story much surprising is the separation of the Kinnara-couple, by which even Bhallatiya, adhered to hunting and roaming in the forest, was moved.
64. The majestic king of Kosala having come to know his fault and (therefore) having particularly freed himself from anger, became fondly solicitous of his beloved wife Srimallika, the excellent lady.
65. It should always be kept in mind that this beautiful story has been related by the world-famous lord Buddha of subdued sensitive faculty for the mental diversion of the noble.

Twelfth

Ninth Canto

1... In the ancient times, in the beautiful city of Varanasi, there lived King Brahmdutta, full of wisdom and of pure dealings. By the grace of God, he ~~earned~~ ^{ascended} the throne, pleasing his subjects and ruling the kingdom in accordance with Dharma.

2. During the time when the king Brahmdutta had his rule established over the vast kingdom and was ruling the earth, Lord Budha (Bodhisatva), the ~~revered~~ ^{revered} among men, took his birth in a Brahmin family in a village.

3. With the advent of Lord Budha (Bodhisatva), gifted with a body beautiful and full of radiance, beauty and prosperity quickly spread around that village in all directions.

4. The intelligent and handsome child Bodhisatva began to grow up. Being gifted with the virtues of truth, clemency, simple nature and compassion, Bodhisatva quickly acquired ~~the~~ knowledge of the various branches of learning and accomplished ~~himself~~ ^{himself} with the expert knowledge of agriculture etc. too.

5. In his youth, the high thinking Bodhisatva, along with his wife, engaged himself in farming and used to pay very little attention towards the welfare of his own body. Due to religious merit, they were ~~blissful~~ ^{blessed} with a son and a daughter.

6. When the polite and noble child grew up and entered his youth, the father Bodhisatva married him

to a girl of similar lineage, ability and luck, and brought her to their home.

7. Luckily, a maid servant, humble and well-versed in social dealings, also accompanied the bride to attend on her. Thus, bound by ^{the} bonds of love, all ~~these~~ six members of the family began to live together happily.

8. With a ~~view~~ view to inculcating the desired qualities (in their character), Bodhisatva, pure of conscience and endowed with a ~~noble~~ noble character, began to give this beautiful sermon to these members of the family who were pious and dealt with each other affectionately.

9. Dear ones^s, listen^s to my special and meaningful words. These pure and sweet words will lead you to the attainment of the greatest good and prosperity. Do not allow your bountiful and virtuous character to ~~be~~ wither away. Always avoid sins and engage ~~yourselves~~ yourselves in pious deeds.

10. Give charities to the best of your capacity. Consider the whole world as transient and mortal. Nothing in this world is going to remain for ever. ~~stationary~~ May your ^{pious} ~~auspicious~~ thoughts continue to be like this.

11. Always be ~~ak~~ away from attachment, and defeat worldly affections. Know ~~thee~~ that death is always certain. Keep your mind away from ~~sensuous~~ sensuous pleasures and engage yourselves in charities and other good deeds.

wishing for
12. All those who beget physical form ^(of life) are ~~dying out~~ every day. All life meets this sorrowful end ultimately. All worldly beings are born and lead to decay and destruction; their glory remains but for a shortwhile; it is in their nature that they die in the end.

13. Ponder over the truth that the whole world is mortal, sorrowful, deprived of bliss and completely unstable. Renounce all worldly pleasures and always engage yourself in the attainment of ~~a~~ spiritual bliss and always do plenty of pious and good deeds.

14. Always consider this world as something that takes ~~on~~ life for a shortwhile and then perishes into the (wide ~~xxxxxx~~ open) mouth of Death, and begets miserie^s. Consider this and be patient, free yourself from negligence, keep away from sensuous pleasures, be detached and move in this world with a calm and unperturbed mind.

15. Lord Budha, who in many ways engaged himself ~~the~~ solely in doing manifold things of public good, aiming at the (spiritual) uplift of his family members, gave this sermon which was free of faults, full of praisewaorthy qualities and was accompanied by beautiful reasoning and was removed from the evil path.

16. Hearing these words, full of affections etc., praiseworthy and good to the self, the members of the family became more careful about their supreme ideal; they renounced infatuation and conceit and began to move about in a carefree manner.

17. One day that Brahmin, the Budha (Bodhisatva), ~~was~~ purified by penance, was ploughing the lands at his farm and his son was collecting the dry leaves and stubble etc. scattered in the fields and was burning the same in fire.

18. A haughty and poisonous snake lived in a hole located near that place. Highly ^{incited} ~~enraged~~ by the smoke emitted by the fire, the snake hurriedly came out of the ~~the~~ hole and bit the son forcefully with its four teeth.

19. On being stung (by the snake) he died instantaneously. O! what a tremendous calamity. On seeing his son dead, the Brahmin (the father), absorbed in his self, left his plough and came close to him without feeling sad for the deceased.

20. With a calm mind he, the superior among ^{the} Brahmins, lifted his son quickly and placed him under a tree: the father, the destroyer of all lust, pride and inertia, covered him with a cloth.

21. The wise father neither wept nor ^{felt} ~~did he feel~~ sad over the demise of his son who was dearer to him than his own self. Shri Bodhisatva, who knew the truth that all beings in this world are subject to decay, did not show any effect over his mind.

22. The thing that ^{was} subject to decay and destruction had met its end. How can a thing which is not stable live even for a moment. Pondering firmly over these thoughts with a pure mind, he again started ploughing his fields.

23. In the meantime, he saw a wise man proceeding in the direction of his house. When the man came nearby, ~~shri~~ Bodhisatva applied his mind and said: Gentleman, please give this message to my wife.

24. O Brahmin lady, your simple-hearted peasant ^{husband} has sent this message to you without being sad. You show ~~an~~ obedience to your husband. So, just listen to this message and act accordingly to get his ~~be~~ blessings.

25. Send to the farm today food for only one person and not for two. All ~~the~~ members of the family may wear clean clothes, and carry fragrant substances

and flowers in their hands and reach the farm as per their convenience (without feeling any inconvenience.)

26. The wife, the daughter, the daughter-in-law, and the maid-servant, all the members of the house-hold will remain at the farm today. Only the maid-servant may not carry food, but all the people should proceed to the farm.

27. Hearing these words of the Brahmin, the man left for the house which was free from all evil elements. There, he told the gentle lady to do what was to be done at the appropriate time, as directed by the Brahmin.

28. On hearing the words of the husband, the Brahmin lady did not wait even for a moment to give any counter-reply and asked the gentleman respectfully about the purpose for which her husband had spoken such significant words to him.

29. Thereupon the man told her the exact message of the Brahmin on hearing which the Brahmin lady ~~left~~ left all work in hand and said to him : Gentleman, knowing well that all that my husband has told is true and for the good, I will proceed to act accordingly right now.

30. I have applied my mind and know that my ~~son~~ son has died. But I am not mentally perturbed on that account. That is why my peasant husband has himself ~~sent~~ sent his message to say that food for only one person should be sent.

31. I presume that my disciplined son has died on being bitten by a hidden snake. As destined, he has met his end in the ~~prime~~ prime of his youth. What can measures like medical treatment do in the face of death !

32. Saying this the lady, undefiled by the evil of ~~man~~ sensuous pleasures, became absorbed in the meditation of the ~~my~~ supreme element. She did not feel perturbed at all. That wise lady, with all her senses in perfect order, look^{ed} calm and composed.

33. The lady, whose inner self was pure, who was unaffected by the evils of attachment, who was always engaged in desirable deeds and who loved her husband, put on beautiful clothes, took fragrant flowers in her hand, wore a mild smile on her face and, carrying food with her, reached the farm in the comp^{any} of ~~the~~ other members of the family.

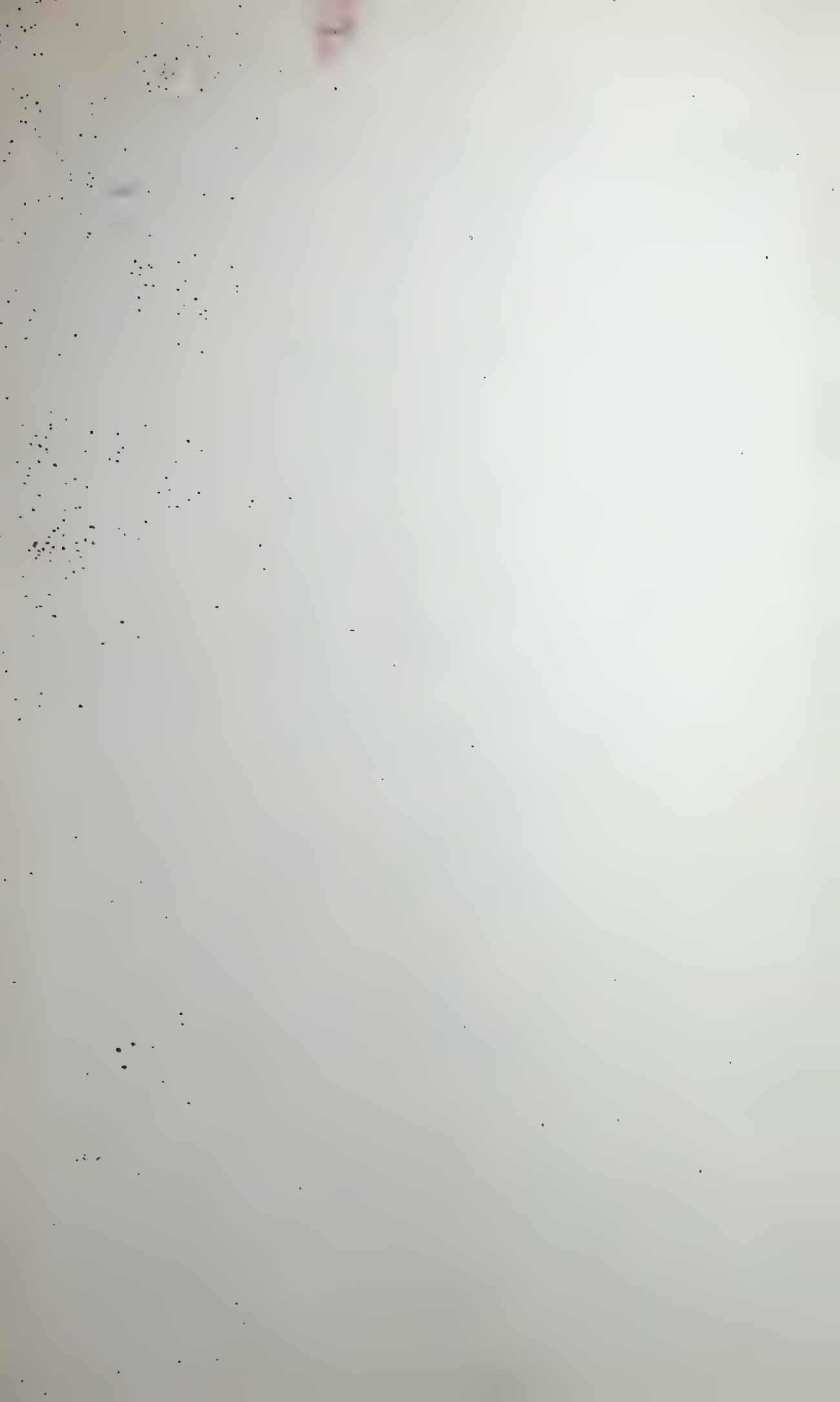
34. Having gathered there and finding their dear one dead, no one felt grief-stricken. These people, who were undaunted by the ~~of~~ fear of Death, neither ~~cried~~ ^{cried} nor wept. All of them became absorbed in the realization of their own self. They neither cried nor wept, nor did they fear death.

35. How could the Brahmin cry and express grief over the death of his son! He was the eldest among the family members and there was none more respected than him in the family.

36. The Brahmin had his meals at the place where the dead body of his ~~son~~ son lay under the tree. Then, all of them cheerfully piled wood-sticks over the body of the deceased.

37. They decorated the body with fragrant substances and flowers and lit fire and cremated him in the traditional ^{manner} way with the accompaniment of the chanting of mantras. Not a drop of tears appeared in their eyes. Only the ~~of~~ memory of Death emerged at ~~the~~ every step.

38. All of them were re^solved to destroy the evil of indomitable attachment and pride. Their mental



instincts were all centred round the meditation of the pure self form. All of them, who did not move even in the face of death, were fully established in their supreme consciousness dominated by quintessence.

39. Even Indra could not bear the virtues of these people whose minds were detached from ~~the world~~ the world, who had overcome all attachments, who displayed their treasure of good deeds and ~~wisdom~~ who were known in the world (as detached people); Indra became averse to them.

40. Even though he knew everything, still he began to think, who can displace me from my status of the king of gods. By applying his mental faculties he was able to know quickly the aforesaid character of the Brahmin.

41. He saw the very pure character of the Brahmin. He was pleased to find that the Brahmin was living in the mortal world. Being curious, he used his powers of meditation and appeared at the place where the dead body of the mortal being was being cremated on the ^earth.

42. There, in order to test the Brahmin, he asked him: Gentleman, what is it that you are doing here? The Brahmin replied: We are cremating the deceased and we have no other object than this.

43. Indra said: You are not cremating the deceased; you are trying to be clever. I suspect that you have killed some dear and are cooking it in the fire and are immersing yourselves into the deep and distressing mud of sins.

44. The Brahmin replied: Gentleman, we bow to you. Really, we are cremating the dead body of the deceased person, and you need not have even an iota of doubt about the impassable mud of sins because in this world violence against the ~~the~~ living beings begets disgrace.

45. Then he must be your enemy whom you have found nearby and you are burning him cruelly in the fire. The Brahmin said: Sir, he is not my enemy, but he is my praiseworthy ~~man~~ real son who has died.

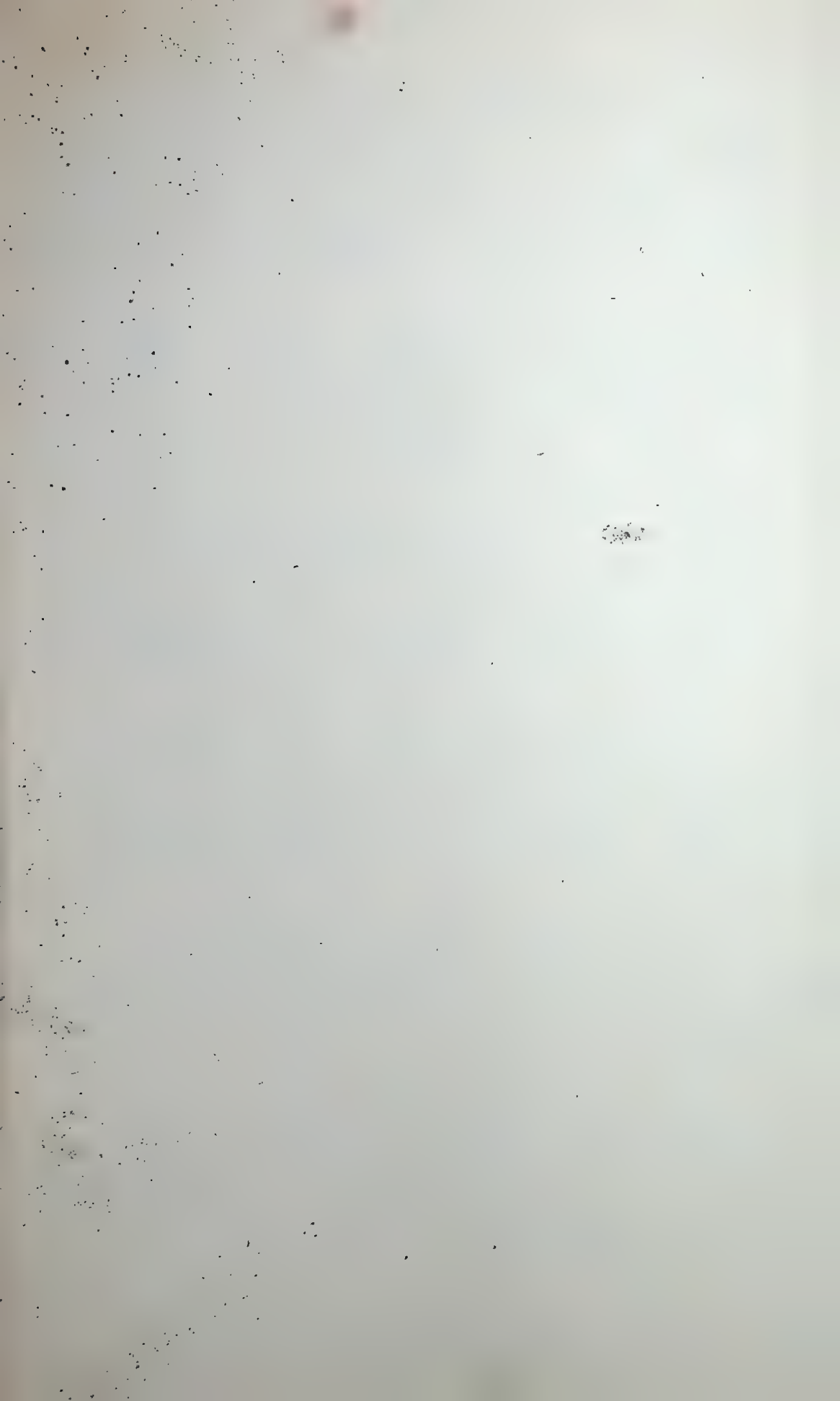
46. He is my dearest son who had an ~~unblemish~~ unblemished character whose cremation rites I am performing in my fields. He was more dear to me than my own self; he was well-wisher to me in many ways, and in his death, the process of offering gratifications to ~~the~~ my ancestors has ended too.

47. 'If he is your son, more dear to you than even you own self, then why don't you weep for him? (What is this (new) method? All men weep bitterly over the death of their dear, polite, young and especially meritorious sons.'

48. At this the Brahmin said in appropriate words: 'Listen to my true words. As the snake casts off his slough, so also the living beings cast off their bodies.'

49. 'When at the appropriate time, the body of the living being becomes life-less and devoid of desirable pleasures and merges with the ^{supreme} element, when he is cremated. He, therefore, is not aware of the wails or ~~cries~~ ^{cries} etc., of his dear ones.

50. That is why I neither express grief, nor do I cry. I am calm ^{and} composed and do not feel the grief of cremation. The deceased person has met his end as ordained by his Karma. Why, then, should I worry for that?



51. Indra, who delights the whole universe, felt gratified by these beautiful words of the Brahmin. Thereafter he approached his (the Brahmin's) wife and said to her: O gentle lady, say, who was this deceased person who used to help in ~~the~~ running the household, to you?

52. She replied: He was my dear son, who was pure of ~~heart~~ character, who appropriately observed the traditions and customs of the society, who was healthy of body and smiling, and whom I carried in my womb for ten months and who sucked at my breasts.

53. On hearing these words, Indra (in order to ask further questions) told the lady, endowed with the virtues of faith, wisdom and compassion: Father may not weep over the death of his son but how ~~is that~~ can it be that the mother too will not feel sad for her son?

54. The tender heart of the mother is always full of extreme love for her offspring. You certainly are the ~~next~~ loving mother of your son. Then why is it that you are not overcome by (the grief of) the lasting separation of your son and you do not weep?

55. The Brahmin lady said: Sir, listen to me. I do not feel the grief due to my attraction for the son. The reason is that when a living being is cremated (after death), he is not aware of the wailings etc. of his dear ones.

56. My son did not come to me at my asking, and now he has left me without my permission. As he came into my house, so has he left it too. That being so, why should my heart grieve unnecessarily?

57. That is why I neither express grief nor do I weep. I am calm and composed and do not feel the grief of cremation. The deceased has met his end in accordance

with his Karma. Why should I, then, worry for that?

58. Indra then went to the sister of the deceased and said to her : Gentle lady, you express your views clearly. Who was this dead man who used to help in running the household affairs. Lady, say how you are related to him ?

59. The sister, pure of heart and full of compassion, said: I am his younger sister. The deceased great man was my real brother who was full of affections and was expert in handling all work connected with the household.

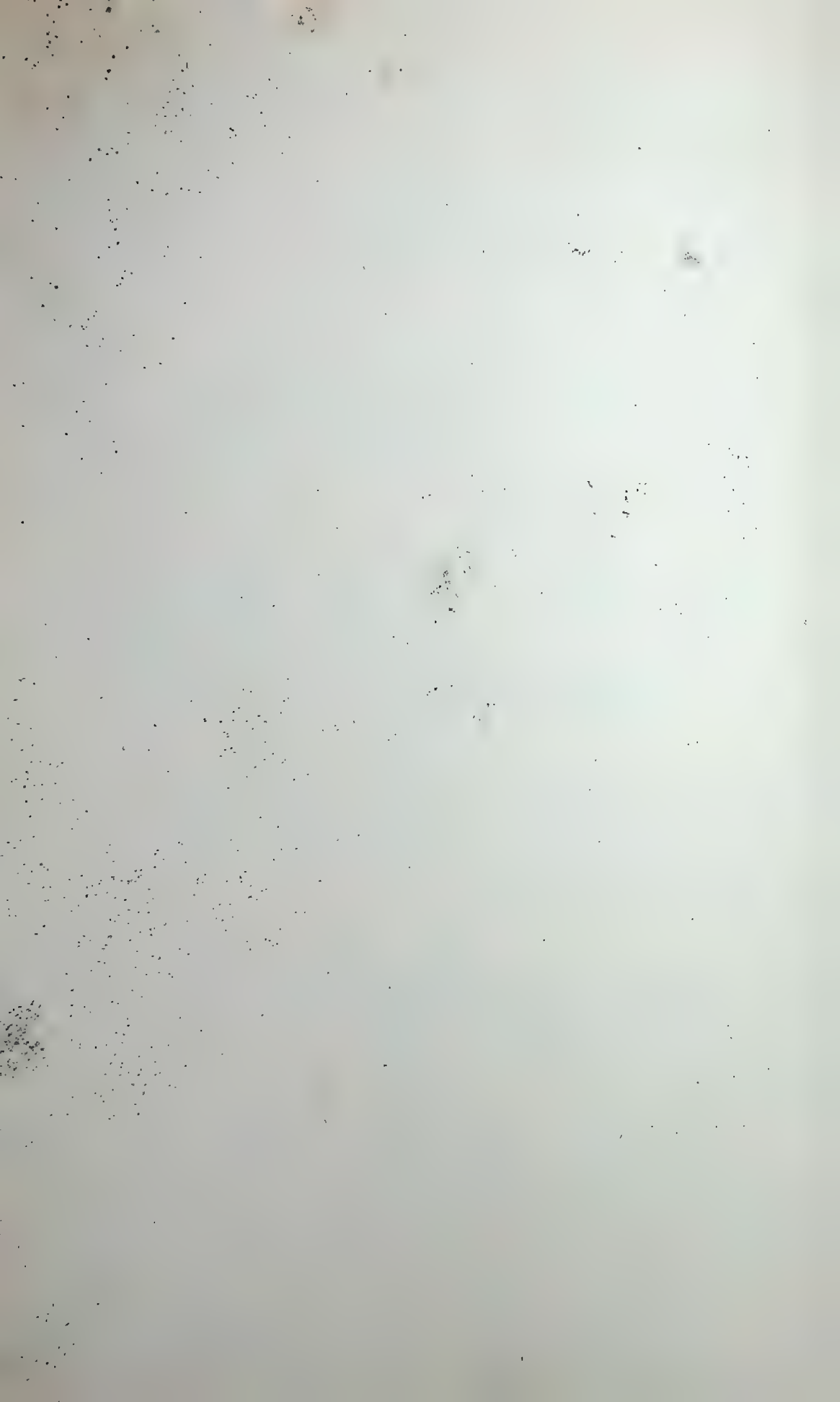
60. Indra said: Gentle lady, what you say is quite appropriate. Sisters do have affections for their brothers; this fact is known all over ~~the world~~ the world. Why don't you weep ^{for} over the separation of your brother whom you had so much of respect ?

61. His sister said: If I weep more, I will lose ^{my} grace in this house and I will become thin and lean. Finding me overcome with grief and sad ~~ixwikkxhaxama~~ and an object of ridicule, my friends will develop dislike for me.

62. Of what use will this lamentation be ? ~~Karo~~ Knowing this my aggrieved mind becomes calm. A deceased person, ~~whn~~ offered to flames, is not aware of the wailings of his dear ones.

63. That is why I do not weep and I do not express sorrow either. I remain calm and composed and do not feel the grief of cremation. The deceased has met his end in accordance with his Karma. Why in this world should I worry for ~~him~~ that ?

64. Indra was gratified to hear the sweet words of the sister, and now he knew that her heart was full of high feelings. Then he turned to the pious,



beloved wife of the deceased and asked her: Gentle lady, what was your relation with the deceased?

65. The wife replied: Listen my lord, this man who used to help me in running the household affairs and was always engaged in ~~do~~ doing good deeds, was my husband. I am ~~the~~ wife of my loving husband gifted with the qualities of sobriety, tolerance, strength and valour.

66. Indra said: Without husband, ~~that~~ woman ~~is~~ has no honour (social respect). When the husband dies, ~~the~~ woman becomes widow. The wicked hand of Fate has struck a cruel blow to you. Why, then do you not weep over the death of your husband?

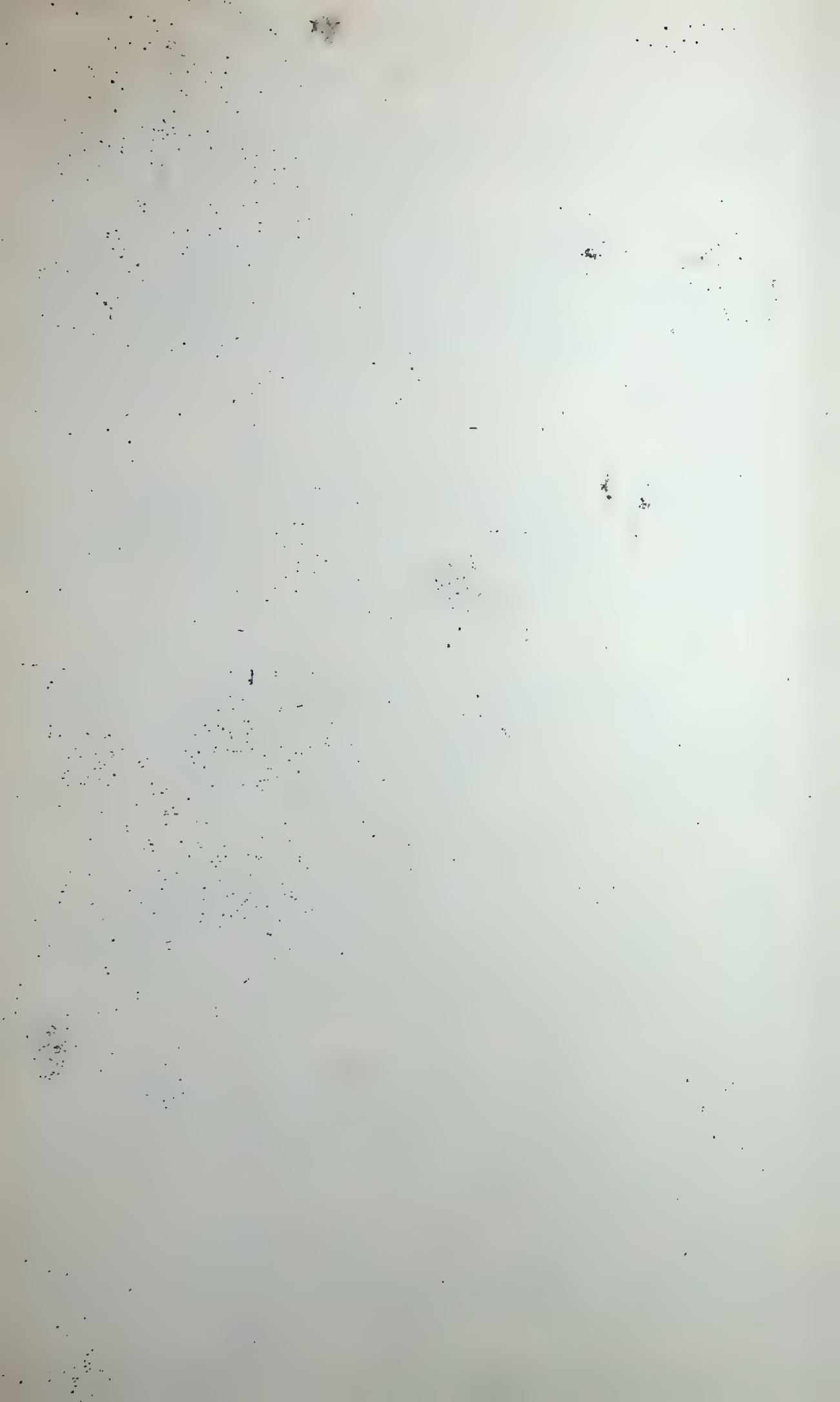
67. She replied: This your saying ~~is~~ is not proper that wailing on the death of a husband has been ordained by the destiny. As the ^{cries} ~~cry~~ of a child on not getting the moon are useless, so ~~also~~ also the wailings on the death of someone should be considered useless.

68. This, my husband, was very dear and ever venerable to me. It is true that my loving husband enjoyed (with me) the worldly pleasures for long. But after death, on being cremated, the dead man is not at all aware of the wailings of his dear ones.

69. That is why I do not ~~even~~ express sorrow. Nor do I weep. I remain calm and composed and do not feel the grief of cremation. The deceased person has met his end in accordance with his Karma. Why on earth should I ~~worry~~ worry for that?

70. Indra then turned to the ^{skillful} ~~skilled~~ and merited maid ~~serv~~ servant who was and asked her

70. Indra ^{full} then turned to the ~~skilled~~ and specially merited maid servant, who had been faithfully serving



the household of the great Brahmin, and asked: Gentle lady, who was this deceased person to you who met his early death in the prime of his youth?

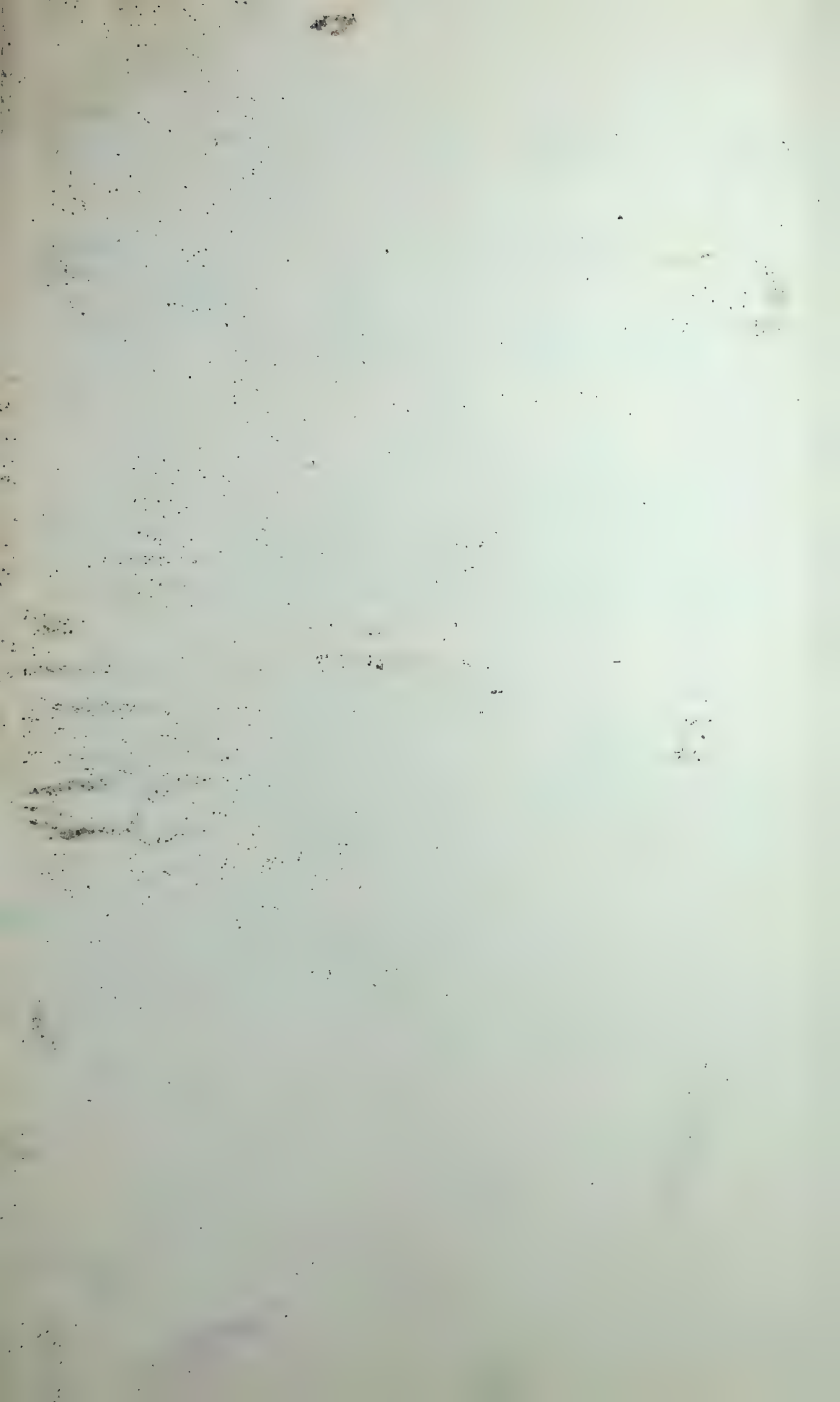
71. The maid servant replied: This, my lord, ^{the} ~~this~~ great, wise, praiseworthy and persevering ^{young} ~~you~~ man was my master whom I was serving. Whenever, I made a reasonable submission to him, he showed kindness ~~on~~ to me.

72 In order to find out if the maid servant possessed high moral character, and whether she had peace of mind, ~~Indra~~ Indra again asked her: Gentle lady, I presume that whenever you committed any mistake out of negligence, this man must have given you severe beating in many ways.

~~73~~

73. That is why you do not say a word (over his death). Neither you look grief-stricken nor do you weep. You know that your master, who used to punish you severely and who used to engage himself in useless activities, and who was devoid of compassion, is dead. This has been good (for you).

74. In reply, the maid servant said: You should ~~not~~ not say untrue words about my ~~master~~ ~~not~~ master. How should I see any defects in that pious soul who used to sustain me without being angry even in the face of my faults.



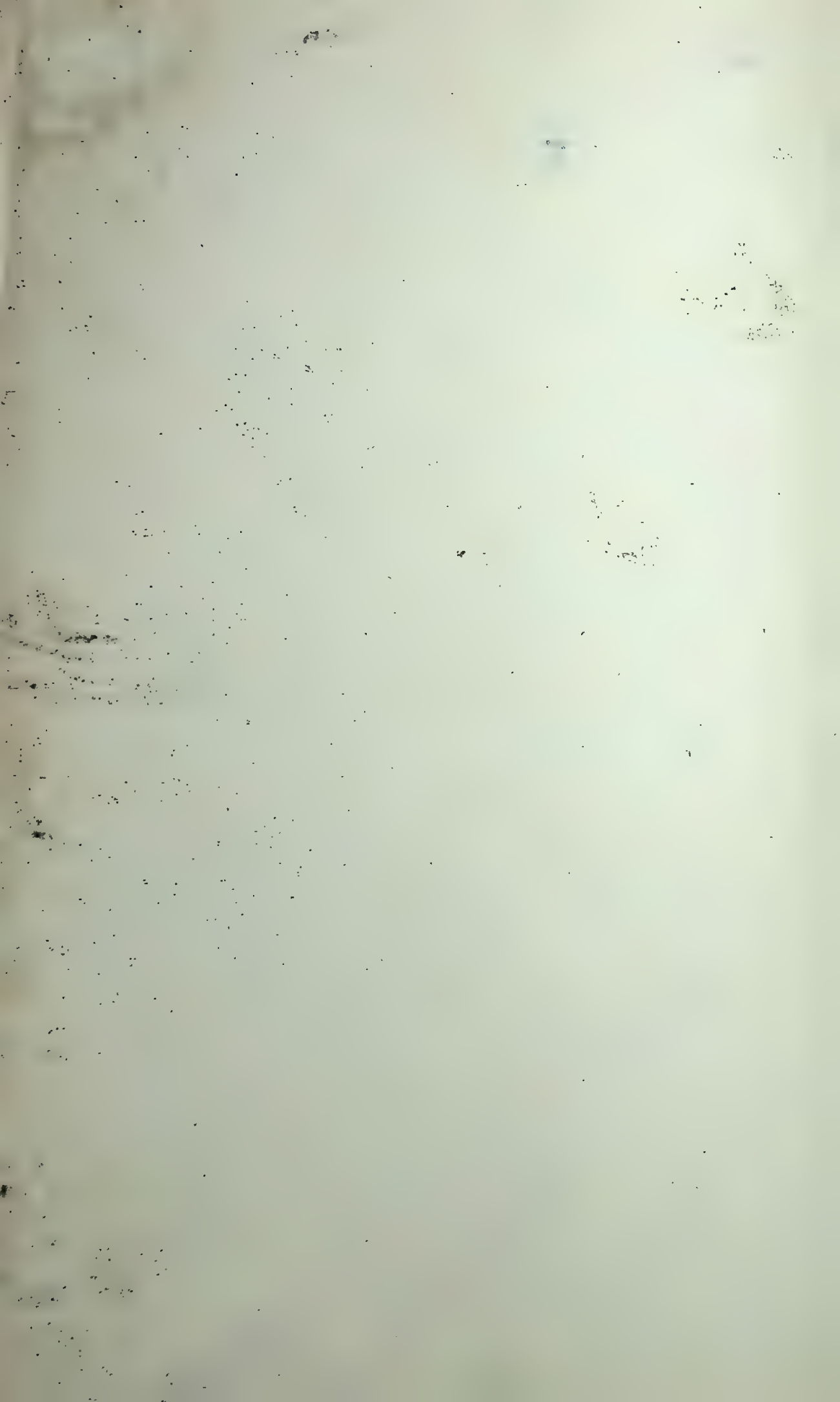
75. My master's education was full of the virtues of ^{friendship} ~~kindship~~, kindness, peace, etc. He never got uselessly angry in this world like an un-Aryan. I found in him a man full of good qualities and of gentle nature.

76. ~~Then~~ Indra asked: Then why don't you weep over the death of such ~~an~~ a noble person? The prudent, talented and happy maid servant replied: 'Will he, who was not the master of his own self, come back to this household if I wail over his death?'

77. O lord! a broken ~~glass~~ water pot cannot be put together ~~again~~ again. Which wise man becomes overcome with grief on the breaking of a water pot? In the same way, a wise man, who has control over his senses, never feels uselessly grieved on seeing a man dead.

78. This man has passed away on the destruction of his body as ordained by Destiny. But the one who laments over the death of his dear one is a cause for concern. The dead person is cremated in the fire. He, therefore, does not know at all the wails etc. of his dear ones.

79. That is why I do not express grief; nor do I weep. I remain calm and do not feel the grief of cremation. The deceased person has met his end ~~as~~ in accordance with his Karma. Why then should I worry for that?



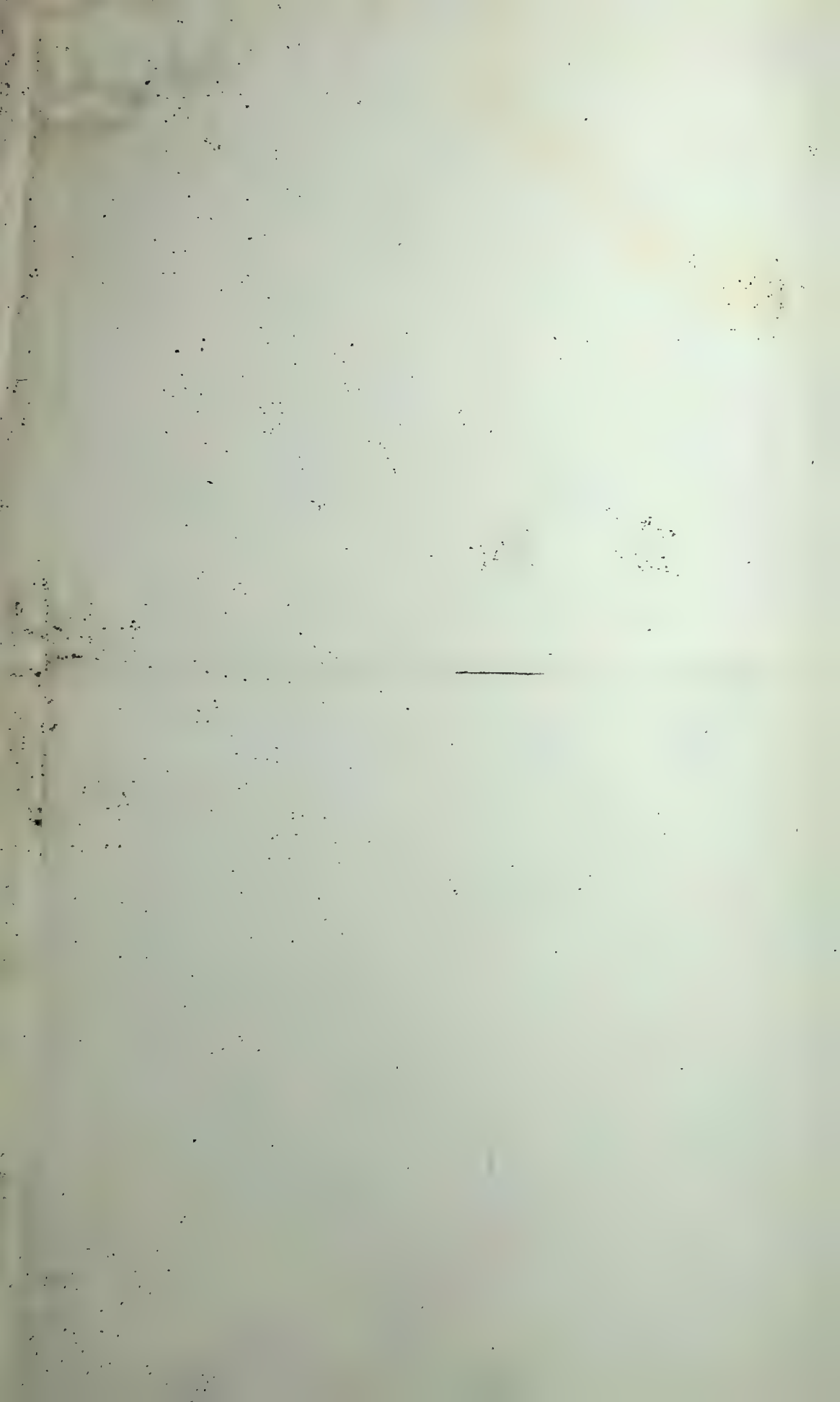
80. Hearing these beautiful words, the king of gods, Indra, adored by the noble, was very much pleased. ~~He~~ Gratified, he ~~spoke to them~~ addressed thus to the five people who were all renounced from the sensuous pleasures and were endowed with praiseworthy qualities.

81. 'I had wanted to ~~test~~ put your character to test and I find you all pure and of unattached disposition. I bless all of you to ~~remain~~ remain always happy and contented.

82. Even though you are householders, you have noble thoughts; blessed are you all. Where does one find such characterful, praiseworthy and noble men?

82. Even though you are householders, you have noble thoughts; blessed are you all. Where does one find such characterful, praiseworthy and noble men? May you all remain ~~detached~~ from attachments and attain the realisation (of the Supreme). May each one of you remain away from evil and be happy.

83. May all of you remain humble, peaceful and undisturbed in the memory of death. Even on the death of your dear one, you did not show attachment and willingly accepted the path of detachment from the sensuous pleasures of the world.



84. Blessed are the people who, in this world, do not ~~get~~ attracted by the ^{immense} ~~vast~~ field of the activities of ~~the~~ nature. I am very much pleased ~~over~~ this and ~~wish~~ ^{to} do extreme good to you. Listen to these my sweet words.

85. Be it known to you ^{all} that I am Indra; the king of gods. It pains me to see you engaged in the rather difficult task of ^{the} ~~farming~~. Hereafter you will not have to do this ~~so~~ painful task of farming. Keep this my word in your heart (take it as the truth.)

36. I am ^{planting} ~~establishing~~ seven gems in your ^{house} ~~home~~ and I am also planting immense comforts and prosperity. Enjoy this immense wealth as you ^{may} ~~make~~ and always remember the Supreme element.

37. Leave the task of farming. So long as the earth exists, there will be immense wealth in your ^{house} ~~home~~. Be happy with each other and continue to perform charities, fasts etc., and without being careless, remain happily engaged in (the realisation of) self.

88. Getting (the company of) learned people of good nature and gifted with beautiful and special qualities, you, who are committed to the truth, may remain engaged in the service of the elderly people and acquire knowledge which leads to everlasting bliss. After death you may attain complete union with Brahm.

89. Saying such sweet words, Indra, attracted by the virtues of these people, filled the house with seven auspicious gems. They were all happy to get this vast wealth. At that moment all of them, along with the

- 15 -

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superior most Brahmin, Bodhisatva, humbly ~~bow~~ bowed before Indra.

90. Indra returned to his place after giving discourse to these noble householders, who had controlled ~~the~~ over their senses, who were calm and composed and who, even though not given to lust, had all their wishes fulfilled. Blessed are the households ~~where~~ full of the fortune of renunciation, ^{and} extremely ~~is~~ pleasing and happy, ^{even} where one does not find extreme attachment towards ~~own~~ sons etc.

91. Even while doing his duties as a householder, that discerning Brahmin remained aloof from attachment towards his relations. May all men remain thus (aloof from attachment). Shri Budha (Bodhisatva) has himself taught this ~~lesson~~ ^{lesson} through this fable.

92. This world is transient, liable to destruction after ~~a~~ brief existence, painful and ~~devoid of~~ substance. (Therefore, renouncing all attachment towards it) all living beings may attain immortality by realising that established self element. May peace prevail everywhere.

x ——— x

Tenth Canto

1. The chief and beloved queen of the king of Kosala was Mallī by name. She was ~~very much~~ honoured in the city and was very much skilled in the use of ~~silver~~, coaxing words. The spouse of the king she was always happy. Strong in body, she was fully satisfied with her riches and shone forth full of youthful dalliance.
2. Once, when a quarrel arose between the two in connection with sleep, the king became angry with her and did not honour her with sweet words. The proud lady, therefore seeing her husband angry and rough enough spoke nothing to him and slept quietly in her mansion.
3. At that time there came to the palace of the king Lord Buddha, known as Śāstā (Instructor) in this world, accompanied by Bhiksus to beg alms. Having quickly come to know the love-quarrel of the king he made him listen this nectar-like sweet piece of advice.
4. "This most beloved queen Mallī, who is just like a creeper possessed of the flavour of love and who shines like a beautiful, excellent she-elephant, should always be liked, O king, by you. Like the glory of one's own house a beautiful, blessed young lady is always respectable and desirable, and should never be ignored."
5. "You have not done it well that picking up quarrel over sleep you unnecessarily ignored this chief queen. Do you

remember ~~of~~ the Kinnarī in whose separation you, with afflicted mind, roamed for long, having attained the form of a Kinnara for many years.

6. "How did it happen ? What is the story of the Kinnara couple in separation ? All this your ^{father} ~~majesty~~ may explain clearly. When the king expressed eagerly the desire to know all this, the celebrated Buddha related this story, pleasing to ears.

7. In olden times, in Vārānasi ^{was a king} ~~there was a king~~ known Bhallaṭiya, ^{who} ~~who~~ and ruled over the earth and was wellversed in statecrafts. Some time he wished -- "I should ^{taste} ~~eat~~ the ^{tender} ~~delicious~~ meat of ^{recently} ~~any~~ killed deer ^{roasted} ~~cooked~~ on burning fire."

8. With this thought the king, ^{of his own free will (lit.} ~~himself~~) gave up the entire big burden of the kingdom and put it on the shoulders of his honest ministers. Feeling free and being armed with five weapons he at once set out for hunting ^{along} ~~with~~ his trained hounds.

9. After that, moving on, he reached the mount Himavat. Following the bank of the Gaṅgā, flowing close by, in the forest he saw another river falling in it (the Gaṅgā). Then his mind fixed upon the deer-flesh, large in quantity, he followed that river.

10. Roaming in the abundantly thick forest-land on the bank of the river and seeing the innocent deer living in the forest he killed many of them. He cooked the ^{fresh} ~~flesh~~ on the burning charcoals properly and ~~then ate it presently~~ to his fill.

11. Well-satiated with the meat he went for a walk to some distance on the bank of the river, enjoying charming scenery. Why should not the mind be exhilarated by that wonderful and shining forest range which has been created by God through His own will as His beautiful replica?

12. The river was ~~in~~ full of pure water, was surrounded by trees with ^(and laden with) leaves, fruits and flowers, and providing thick shade, was full of series of creepers, was pleasing with the vicinity of its banks reverberating with the sweet chirping of the birds. It delighted the king with its elevated waves.

13. Though ~~completely~~ ^{to the brim} full and agitated by tortoises, crocodiles, etc., its water was always fit to drink and breast-deep. On its clear bank shone forth the sands of the lustre of silver and a flock of white ducks was always busy in sport.

14. Possessed of the lustre of gold and the most delightful charm, the river Hemanvatī was true to its name. The great mountain Gandhamadana, situated in its vicinity, looked beautiful with the thickets of creepers; it made the ends of the quarters fragrant and looked grand.

15. The king Bhallātiya having seen that entire delightful scene was soon thrilled with joy. At that very time a Kinnara-couple exhibiting in front of him the love sports came to his view.

16. ~~Both of them~~ ^{The couple} embraced and kissed each other, but because

of ^{at it} their past separation be ~~meant~~ ^{as} their lot simultaneously.

Thinking as to 'what all this could be' the motionless and wonderstruck king saw that couple engaged in sports on the bank of the river and then ascending the mountain.

17. Having seen that marvel the king thought to himself --

"What is it that both of them lament and weep bitterly with agony ? I should know the whole thing forthwith. With this thought, his mind impatient, he got ready to go to them.

18. Having chained his properly trained dogs at a (suitable) place, having placed all his five weapons on a tree near by, and having gone there slowly with quiet steps, he stood near the mountain with his eyes wide open and put this question to the Kinnara couple.

19. "How is it that both of you, possessed of human form, are mutually conversing with great affection as well as lamenting sorrowfully, since long ? What is your name ? Deep in love, you should let me know your whole story quickly.

20. Having said this, when the king ceased to speak, of the couple, standing in front, the man spoke verily nothing. Then the young Kinnara lady ^{then} related their entire story in sweet words, as per the nature of women.

21. From the likeness of the body, the wild beasts here take us as villagers. Hunters, on the other hand, speak of us as a Kinnara couple. Though visibly a hunter, you seem to be a

king, O (gentle man). You should know both of us as Kinnaras roaming on mountains.

22. We roam with pleasure on the banks of Trikūṭa and other rivers which shine with their limpid water. For a long time we, both the lovers, have been living together in this hill-forest rich in natural beauty and have been enjoying happiness.

23. The husband was dear to me, so was I the most beloved to him. Bound to each other (with the tie of love) and enjoying happiness we passed our days for long. But, alas, who knows the ways of Destiny. Living beings, with their minds confused by the mirage of the objects of senses, are (always) deceived.

24. Bound in profound love, possessed of much delight and never-separating we daily took a leisurely walk ~~having come~~ ^{when we came} to these rivers. With the passage of time, due to adverse fate, we got separated from each other for a single night, though unwillingly.

25. Whenever that unbearable separation, comes to memory it causes great agony and stupefies us. Thinking 'lest that night should come again' we are passing our time pitifully wailing and talking to each other in loneliness.

26. Neither is our wealth lost, nor have our parents passed away. The only thing is that both of us got separated from each other on that night. For this reason, both of us, chained down

by the limits set by destiny pass our time pitifully lamenting and engaging ourselves in random talk.

27. In front of you you can see this mountain river situated between two mountains, surrounded by trees and possessed of thick water current. Some time my husband verily out of affection came with me on this river to enjoy the excessive pleasure.

28. "My beloved is surely following me; there could be no doubt about it", with this thought my husband went on and on and reached the other side of the river. It was the rainy season. By chance the flood water in the river increased, and he, helpless as it were, left me on this side.

29. Unmindful of that, ^{I continued} plucking attractive and ^{fragrant flowers} ~~creepers and~~ ~~continued fragrant flowers~~ from śephālī plants and the blossoming Atimukta ^{creepers} so that my husband wearing a garland (made of those) may feel happy, and I, his beloved, also may ^{feel happy} ~~be contented~~, looking at him.

30. Thinking so I plucked flowers from Pātalas and Kutas, Kurabakas, Sālas Uddāvakas and Bāḍhūka ^{plants} ~~trees~~, so that my husband wearing a garland (made of those) may feel happy, and I, his beloved, also may ^{feel happy} ~~be contented~~, looking at him.

31. 'Ketakī-flowers are also highly fragrant' with this thought I so quickly set about plucking them, for my husband in the vicinity of the river. So I got late. (I plucked flowers with the hope) that my husband wearing a garland (made of those) may feel happy, and I, his beloved, also may be contented looking at him.

32. At that time I quickly went on plucking flowers. Though happy I showed neglectful, being a woman. I therefore could not know of my husband who had crossed the river. He had gone far off. Oh, Mysterious is the power of Time.

33. Having plucked all ~~the~~ ^{diverse} wonderful flowers I placed them joyfully at one place under a tree on a stone-slab, with the intention that these will make our bed, emitting sweet ~~odor~~ ^{fragrance}, lying on which both of us shall ~~enjoy~~ ^{refresh} ourselves fully.

34. After that I ground on a plain slab white and red sandal, inspiring love, for my husband, with the idea that having anointed it my lord may feel happy, ~~the lord by clinging whose~~ ^{by embracing whom I too may} limbs I may also feel contented. ~~feel happy.~~

35. As I passed some time, with these thoughts there came a flood of water, fast in speed, before me, which, alas, swept away in no time the entire heap of attractive flowers plucked by me out of love.

36. The river, whose current had swollen, was filled to a greater distance with the flood of waters. So, Oh, I was unable to go to the other bank of the river. My husband was on the other bank and I was on this bank. Thus helpless and looking at each other we spent that night in separation.

37. In that entire, completely dark night, excessively distressed, both of us laughed once and once wept. This is the condition of the helpless separated (lovers) in this world. Distressed and unsteady mind does not find pleasure anywhere.

38. Weeping and laughing alternately ~~h~~ we became unable to pass that painful and troublesome night. What have ~~we~~ to do with that night (kṣaṇāda) if it does not give delight (kṣaṇa) even for a single moment (kṣaṇa). Highly tormented our hearts were afflicted by it in vain.

39. After dawn when the sun rose and the flood in the river subsided we came together. Having embraced each other and having attained a peculiar sexual enjoyment many a time we laughed and wept alternately.

40. Again and again calling to memory this incident of separation, which had never occurred before, we wept and laughed again and again. Always bewailing thoughtlessly in this way a lot of our time passed away by roaming in the environs of this mountain.

41. That excessively troublesome night, wherein took place that separation, cannot be remembered even, not to speak of seeing it now with our own eyes. Four hundred years have passed of that accursed night which came upon us clearly due to our bad luck.

42. With the exception of that long night in which we got separated from each other we have been together loving each other, roaming about on the regions in the vicinity of the banks of the mountain rivulets and remembering our separation. In this way have we been spending our time.

1900 IN POLYMERIZATION

ON THERMAL DECOMPOSITION

Eleventh Canto

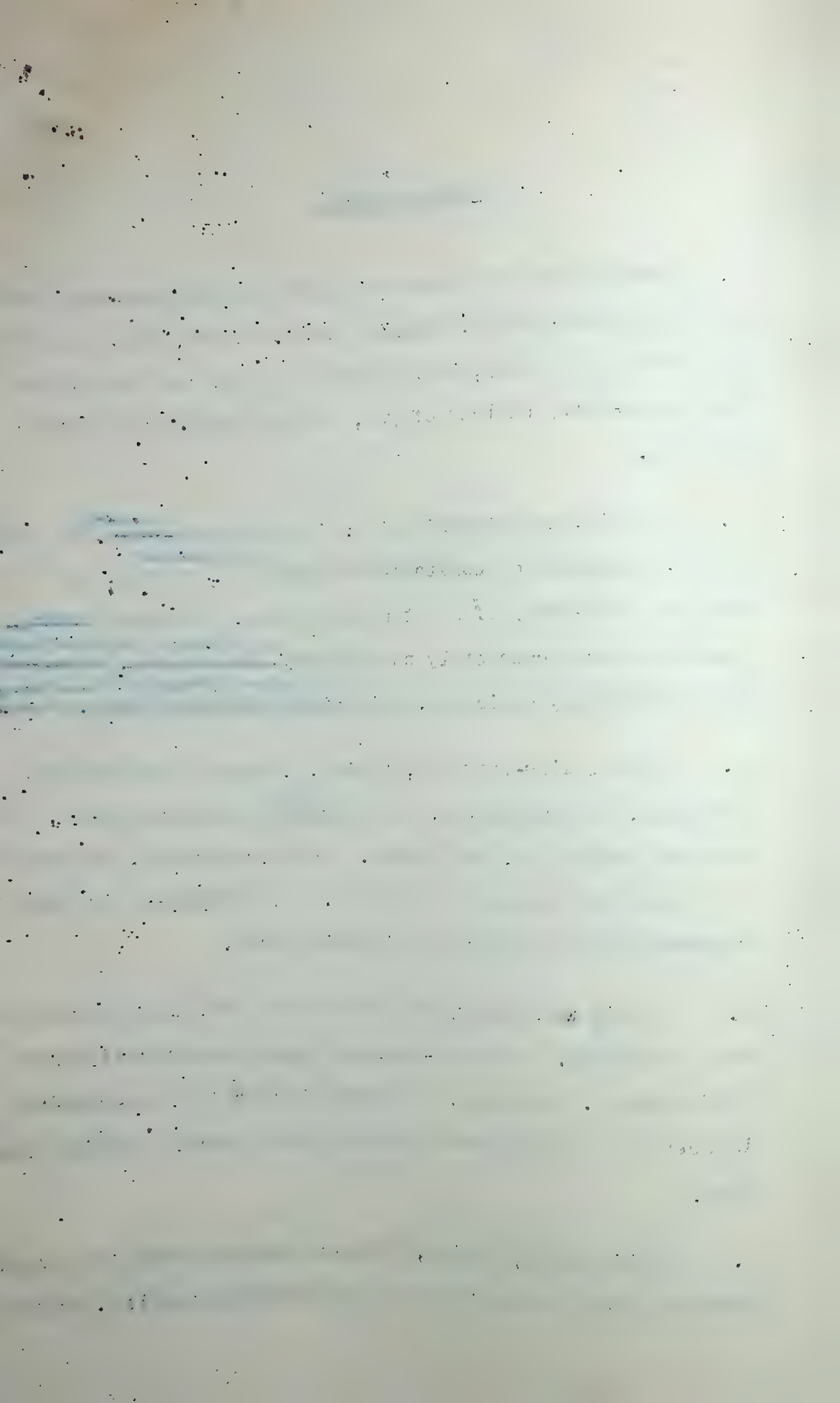
1. Having heard this surprising and hitherto unknown story of the kinnara-couple, the king said : If you know, tell me (lit. bring to light), now, without any fear and doubt, the age (life-span) of both of you, as told by elders (sooth-sayers).

2. At this, the Kinnarī said : "It has been ^{said} ~~told~~ that both of us, possessed of ^{enduring and profound} ~~constant and deep~~ love, o King, will have an age (life-span) of one thousand years. The aged seers, (sooth-sayers) completely purified by ^{the Vedic incantations have} ~~sacred lore~~, have pointed ^{prophecies a much-coveted destiny of happy destiny} ~~out an entirely desirable, unimpaired and happy luck, to us."~~

3. In this life-span too, o King, we shall have neither any sickness, nor any sorrow, nor a ^{serious} ~~great~~ disease any more. The body of both of us, the lovers, shall be healthy, and the mind free from the absence of pleasure. Steadfastness in love is ~~believed~~ ^{to be} ~~regarded as~~ the best remedy in this world.

4. In this world every day both of us feel less sorrow and more happiness. The good-hearted should never relinquish it (this world). Moreover, in separation or in love-quarrel the innocent and loving man and woman should never slacken the mutual love.

5. In this ^{life (i.e.)} world, o King, the love which gives the greatest pleasure should be regarded as the supreme reality. Anything



other than love, though real, is unreal. Even a single day proves an unbearable burden for a separated lover. Who can even hope to live without a loving person?

6. Mind certainly sinks (in despondency) if a beloved person, who is praiseworthy on account of his virtues, who always ^{dwells} ~~resides~~ in the heart and who possess love, is separated even for a single moment. This world, if destitute of true love, ^{consumes} ~~torments~~ completely and ^{looks like a} ~~seems to be a~~ mere void. A person endowed with love and constantly in union attains happiness.

7. Therefore, enhancing our prosperity, well-versed in worldly conduct, living in mutual harmony and possessed of supreme contentment, we shall pass properly our pleasant time on this earth, with the sports like laughing, bewailing, etc. for the whole of our life.

8. The king, full of excitement, having then heard the astonishing, bitter as well as sweet story of them both thought to himself -- "Blessed is this couple, though not born in human race, weeping bewailing and roaming for long has not tolerated the separation of a beloved person.

9. Remembering at every step the separation taken place in a single night, they, both of them, are well-acquainted with the course of love, in that they, burning with love and immersed in the thoughts of the good of each other, the lover of the beloved and vice-versa spent seven hundred years wandering near the river.

10. I, the king, am unlucky who though possessed of human-body and a ruler of three hundred yojanas, verily do nothing. Away from my kinsmen, I am in vain roaming about in this dreadful forest. Fie upon me the stupefied king ^{greedy} of deer-flesh'.
11. Having pondered over this all, the king returned from the forest. He went to Vārāṇasī and engaged himself in his normal duties. When requested by his ministers in the court, he was much pleased to relate the entire incident as ^{had} happened long back and seen by him on the Himālayas.
12. Then, firm-minded and possessed of good moral character, he ruled over his ^{kingdom} (earth) by performing sacred sacrifices and giving wealth, clothes etc. in charity. Popular, calm at heart and well-versed in worldly affairs, he obtained great joy and ~~enjoyed the~~ worldly pleasures.
13. It was I who was born as the king (Bhallātiya) in the previous birth. Then known to be Sastrā, he became kind and pure-hearted Bodhisattva. Likewise, O King of Kosala, you were the male member of this couple, and your chief queen (Mallī) was the Kinnari, suffering separation for long.
14. Both of you, verily, keep in your heart the conduct of both of them, ^(the kinnari) the embodiment of love, though not possessed of human form. Happy with each other in this world, both of you never raise a quarrel. Even if it were your own fault don't, you ~~should not be~~ ^{feel} distressed feel much ~~pa-pentment~~

1. The first
2. The second
3. The third

4. The fourth
5. The fifth

6. The sixth
7. The seventh
8. The eighth
9. The ninth
10. The tenth

11. The eleventh

12. The twelfth

13. The thirteenth

15. As that couple, becoming mad due to the separation from the beloved person for a single night, suffered agony for a long period of time, so, ah, both of you should not suffer from fear, separation, distress, etc. You should always get this moral from this story.

16. Oh, [^]saying that there is some peculiar sweetness in the words of the noble person, can nowhere be wrong, because the entire impurity of doubt of the king, vanished the moment ~~when~~ he had heard the nectar-like teaching of Lord Buddha.

17. Queen Mallī also heard the nectar-like sweet words of the Lord which were conductive to worldly happiness and spiritual welfare and the removal of the entire suffering. Folding her hands in reverence, very much moved in heart and eulogizing the Lord Buddha she uttered these words modestly;

18. O Lord, you are Buddha, my best refuge in this world. You have at once removed my agony, hard to remove. I shall do all, O Lord, whatever you have directed me to do. Serving my husband I shall attain the highest position.

19. The king also, having drunk the nectar-like instructions of the glorious Lord, plunged into the desired great ocean of bliss. Attaining renown by virtuous acts day and night with his much blessed and beloved wife he ruled over the kingdom of Kosala for long.

20. One should make his course of life highly virtuous by knowing this legend of Bhallāṭiya containing the ^{episode} ~~event~~ of Mallikā

and the king of Kosala, and by hearing the (incident of) separation of Kinnaras.

21. In this story much surprising is the separation of the Kinnara-couple, by which even Bhallātiya, given to hunting and roaming in the forest, ^{came to be} ~~was~~ moved.

22. The majestic king of Kosala having come to know his fault and (therefore) having particularly discarded anger, became attached to his beloved wife Śrīmallikā, the excellent lady.

23. It should always be kept in mind that this beautiful story has been related by the world-famous lord Buddha of subdued senses for the mental diversion of the noble.

Twelfth Ninth Canto

1. In the ancient times in the beautiful city of Varanasi, there lived King Brahm-dutta, full of wisdom and ~~pure~~ ^{pure} of dealings. By the grace of God, he adorned the throne, pleasing his subjects and ruling ^{the} kingdom in accordance with ~~the religion~~ ^{the law}.

2. During the time when the King Brahm-dutta had his rule established over the vast kingdom, and was ruling the earth, Lord Budha (Bodhisatva), the revered among ~~the pious~~ ^{the} men, took his birth in a Brahmin family in a village.

3. With the advent of Lord Budha (Bodhisatva) gifted with a body beautiful and full of radiance, beauty and prosperity ~~and~~ quickly ~~scattered~~ ^{spread} around that village in all directions.

4. The ^{intelligent} ~~wise~~ and ^{handsome} ~~beautiful~~ child Bodhisatva began to grow up ~~gradually~~. ~~Being~~ ^{Being} ~~gifted~~ ^{gifted} with the ~~good~~ ^{virtues} qualities of truth, clemency, simple nature and compassion, Bodhisatva quickly ~~acquired~~ ^{acquired} the knowledge of the various branches of learning, and ~~adorned himself~~ ^{adorned himself} with the expert knowledge of agriculture etc. too.

5. In his youth, the high thinking Bodhisatva, ~~along with his wife kept extensive~~ along with his wife, engaged himself in farming and used to pay very little attention towards ~~his own~~ ^{his own} ~~body~~ ^{body} ~~health~~. ~~By the grace~~ ^{By the grace} ~~virtues~~, they were blessed with one son and one daughter.

6. When the polite and noble child grew up and entered his youth, the father Bodhisatva married him

accomplished himself

the welfare of

Due to religious merit

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to a girl of similar lineage, ~~capabilty~~^{capabilty} and luck, and brought her to their home.

7. Luckily, an humble and discerning ~~maid~~ⁿ ~~servant~~ servant also accompanied the bride to attend on her. Thus, bound by the bonds of ~~love~~^{love}, ~~affections~~, all these six members of the family began to live together happily. ^{introducing}

8. With a view to ~~bringing about~~^{introducing} the desired qualities (in ^{to} their character), ~~Bodhisatva~~^{Bodhisatva} ~~began to give this beautiful sermon to the~~
~~these members of the family who were pious and dear~~
~~had affections for each other affectionately.~~
character

9. Dear ones, listen to my special and meaningful words. These pure and sweet words will lead you to the attainment of the greatest good and prosperity. Do not allow your bountiful and virtuous character to ~~disappear~~^{with away}. Always avoid sins and engage yourselves in pious deeds. *capacity.*

10. ~~Always~~ give charities to the best of your ~~might~~. Consider the whole world as transient and mortal. Nothing in this world is going to remain stationary. May your auspicious thoughts ~~remain always~~
~~inclined thus.~~ *continue to be like this.*

^{be}
11. Always ~~remain~~ away from attachment and defeat worldly affections. Know thee that Death is always certain. Keep your mind away from sensuous pleasures and engage yourself in charities and other good deeds.

12. All those who ~~attain~~^{get} physical form ~~are~~
dying ~~at~~^{every} day. All life meets this sorrowful end. All worldly beings are born and lead to decay and destruction; their ~~impact~~^{story} remains only for a ~~time~~^{but}.
ultimately

~~short while~~
~~temporary~~ period; it is in their nature that they die ~~at~~ the end.

13. Ponder over the fact that the whole world is mortal, sorrowful, deprived of bliss and completely unstable. Renounce all worldly pleasures and always engage yourself in the attainment of spiritual bliss and always do plenty of good and pious deeds.

14. Always consider this world as something that takes on life for a shortwhile and then perishes into the (wide open) mouth of Death, and beget miseries.

Consider this and be patient, free yourself from ~~cares~~ ^{negligence}, keep away from the sensuous pleasures, ~~and be detached~~ ^{and} move in this world ^(with a) calm and undisturbed mind.

15. Lord Budha, who, in many ways engaged himself ⁱⁿ ~~always for~~ doing ~~good deeds for~~ the public good, aiming at the [spiritual] uplift of his family members, gave this sermon which was free from faults, full of praiseworthy qualities and was accompanied by beautiful reasoning and was ~~attacked by~~ ^{removed from} the evil path.

16. Hearing these words, ~~a~~ full of affections etc. ~~praiseworthy~~ and ~~bringing~~ good to the self, the members of the family became more careful about their supreme ideal; ~~but~~ they renounced ~~lust and pride and~~ ^{and} ~~unclean~~ began to more about ^{more} carefree ^{in a} manner.

17. One day, the ~~blessed~~ Budha (Bodhisatva), was ~~the~~ ploughing the lands at his farm and his son was gathering dry ~~long~~ leaves and stumps ~~and~~ etc. scattered in the fields and was burning them in ~~fire~~ fire.

18. A proud and poisonous snake lived in a hole ~~located~~ ^{that place} located nearby. Highly enraged by the smoke coming out of the fire, the snake hurriedly came out of the hole and bit the ^{son} child, with ^{four} ~~his~~ four ~~powerful~~ teeth.

19. On being stung (by the snake) ~~the child died~~ ^{he instantly} immediately. O ! what a tremendous calamity ~~befell~~ ^{he} him. On seeing his ^{son} child dead, the Brahmin (the father) left his plough and came close to him without ^{feeling} ~~being~~ sad.

20. With a calm mind, he, the superior among the Brahmins, lifted his ^{quickly} son and placed him under ~~the~~ tree. The father, the destroyer of all lust, pride and ~~ambition~~ ^{sleep}, covered him with a cloth.

21. The wise father neither wept nor did he feel ~~sorry~~ sad over the demise of his son who was ~~more~~ ^{dearer} dear to him than ~~even~~ his own self. Shri Bodhisatva, who knew the truth that all ~~life~~ ^{things} in this world is ~~are~~ subject to decay, did not show any effect on his mind.

22. The thing that was subject to decay and ~~destruction~~ ^{not stand} had ~~perished~~ ^{perished}. How can a thing which is not stable live even ~~for~~ for a ~~moment~~ moment. Pondering ~~over~~ firmly over these thoughts with a pure mind, he again started ploughing his fields.

23. In the meantime, he saw a wise man ^{proceeding} ~~going~~ towards his house. When the ~~one~~ man came nearby, Shri Bodhisatva applied his mind and said: Gentleman, please give this message to my wife.

24. O Brahmin lady, your simple-minded ^{hearted} peasant husband has sent this message to you ~~in~~ without being sad. You show obedience to your husband. So, just listen to this message and ^{get} ~~do~~ accordingly and ~~get~~ ^{get} the blessings of your husband.

25. Send ~~me~~ to the farm today food for only one person and not for two. ~~persons~~. All the members of the family may wear clean clothes and carry fragrant substances and flowers in their hands ~~me~~ and reach the farm ~~as~~ ^{incon-} per their convenience (without feeling any ~~incon-~~venience).

26. The wife, ^{the} daughter, the daughter-in-law and the maid servant, all the members of the household will remain at the farm today. Only the maid servant may ^{not carry} ~~bring~~ food, but all ~~others~~ ^{myself} should proceed to the farm.

27. Hearing these words of the Brahmin, the man left for the house which was free from all evil elements. There he told the ~~gentle~~ ^{gentle} lady to do the work which was to be done at the appropriate time as directed by the Brahmin.

28. On hearing the words of the husband, the Brahmin lady did not wait even for a moment ~~for any~~ ^{to} counter reply and asked the ~~gentleman~~ ^{refused} about the purpose for which her husband had sent ~~those fine~~ ^{refused} words. ~~to her~~. ^{significance}

29. Thereupon the man told her the exact message of the Brahmin on hearing which the Brahmin lady left all the work in hand and said ~~to him~~ to him: Gentleman, I know ~~well~~ ^{that} all that my husband has told is in my interest and ~~therefore~~ ^{therefore}, I will proceed to ~~do accordingly~~. ^{for his sake}

30. I ~~have~~ ^{have} applied my mind and know that my ~~son~~ ^{son} has died. But I am not mentally upset on ~~that~~ ^{that} account. That is why my husband has ~~sent~~ ^{sent} word ~~to send~~ food for only one person, ^{should be}

his message
to my son

31. I presume that my ^{disciplined} educated son has died ~~because~~ of being bitten by a hidden snake. ~~By the order~~ ^{of the Almighty} he has met his end in the prime of his ^{young} life. What can measures like medical treatment do in the face of death !

32. Saying this the lady, undefiled by the evil ~~of~~ of sensuous pleasures, addressed herself ^{to} the meditation of the supreme ^{element}. She did not feel ^{undisturbed by the evil of death} disturbed at all. ~~That wise lady looked calm and composed.~~ ^{in perfect calm} That ~~the~~ wise lady, ^{unaffected} undisturbed by the (evil of) senses, looked ~~as~~ calm and composed.

33. The ~~A~~ lady, whose inner self was pure, who was ~~undisturbed~~ by the evils of attachment, who was always engaged in desirable deeds, ^{and} who loved her husband, put on beautiful clothes, took ~~for~~ fragrant flowers in her hands, wore a mild smile on her face and, carrying food with her, reached the farm ~~along~~ in the company of the other members of the family.

34. Having gathered there and finding their dear one dead, nobody felt grieved. These people, who were ~~undisturbed~~ by the fear of Death, neither ^{cried} ~~cried~~ nor wept. All of them ^{became absorbed} ~~engrossed~~ in the ^{realisation} ~~realisation~~ of their ^{supreme self} ~~supreme~~ element. They neither cried ~~nor~~ wept nor ~~did~~ they ~~had~~ the fear of death.

35. How could the Brahmin cry and express ~~his~~ grief over the death of his son! He was the eldest among the family members and there was none more respected ~~than~~ than him in the family.

36. The Brahmin had his meals at the place where the dead body of his son lay under the tree. Then all of them cheerfully ^{placed} ~~collected~~ wood over the body of the deceased.

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37. They decorated the body with fragrant substances and flowers and lit fire and cremated him in the traditional ~~way~~ ^{burial rules}. Not a drop of tears ~~was seen~~ in their eyes. Only the memory of Death emerged at every step.

38. All of them had resolved to destroy the evil of indomitable attachment and pride. Their mental instincts were all centred round the pure self form. All of them, who did not move even in the face of death, were ^{fully} established in their supreme element.

39. Even ~~the~~ Indra could not ~~so~~ tolerate the virtues of these people whose minds were detached from ~~xxx~~ the world, who had overcome all attachments, who displayed their treasure of good deeds and who were known in the world (as detached people); ~~the~~ Indra became adverse to them.

40. Even though he knew the ~~Supreme Truth~~⁸, he began to think: who can displace me from my status of the king of gods. ~~Through his~~ By applying his ^{his} faculties ^{his} of mind he was able to know the aforesaid character of the Brahmin.

41. He viewed the very pure character of the Brahmin. He was pleased to find him in the mortal world. Being curious, he used his powers of ~~self~~ meditation and ~~presented himself~~ ^{approached} at the place where the dead body was being cremated ~~on the earth~~.

42. There, in order to test the Brahmin, he asked him: Gentleman, what is it that you are doing here ? The Brahmin replied: We are cremating the deceased and we have no other purpose than this.

45. Indra said: You are not cremating the deceased; you are trying to be clever. I suspect that you are ~~cooking some wanted~~ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸

44. The Brahmin replied: Gentleman, we bow to you. ^{really, we} In ~~reality~~ we are cremating the dead body of the deceased person and you need ^{not} have ~~no~~ ^{any} ~~fears~~ about the ^{! dup} mud of sins because in this world violence against the living beings brings disgrace.

45. ~~The~~ Indra said: Then he must be your ~~enemy~~ ^{former enemy} whom you have caught, and ~~(new)~~ you are burning him cruelly in the fire. The Brahmin said: Sir, he is no t my enemy, but he is my ^{and} praiseworthy son who has died.

46. He is my dearest son who had an unblemished character whose cremation rites I am ^{engaged in} performing ~~in~~ my field. He is more dear to ~~me~~ ^{own} me than my ^{self} soul; he was well-his ^{own} her to me in many ways, and in his death the process of giving gratifications to my deceased ancestors has ended too.

47. 'If he is your son, more dear to you than even your own ^{self} soul, then why don't you weep for him? What is this (new) way? All men weep ^{over} bitterly at the death of their dear, polite, young and specially meritorious sons.'

48. At this the Brahmin said ^{in a} reasonable words: 'Sir, listen to my ^{own} words. As the snake casts off his slough, so also the living beings cast off their bodies.'

49. When at the appropriate time, the body of the living being becomes life-less and devoid of desirable pleasures and ~~and~~ merges with the supreme element, then he is cremated ~~in the fire~~. He, therefore, cannot know the laments ^{or} cries ~~and~~ etc. of his dear ones.

50. That is why I neither express grief nor ~~and~~ cry. I am calm and composed and do not feel the grief of cremation. The deceased person has met his ^{end} as ordained by his Karma. Why, then, should I worry for that?

51. Xarax Indra, who delights the whole universe, ^{was} ~~was~~ ^{impressed} ~~impressed~~ by these ^{words} ~~words~~ of the Brahmin, ^{and felt} ~~and felt~~ gratified. Thereupon he approached his (the Brahmin's) wife and said: O gentle lady, say, who was this deceased person, who helped in the household affairs, to you?

52. She ^{replied} ~~replied~~: He was my dear son, who was pure of character, who appropriately observed the customs and traditions, who was healthy of body and smiling, ^{and who was borne} ~~and who was borne~~ in my womb for ten months and who sucked at my breasts.

53. On hearing these words, ~~was~~ Indra (in order to ask further questions) ^{asked} ~~asked~~ the lady endowed with ^{the virtues of} ~~the virtues of~~ extreme faith, wisdom and compassion: Father may not weep over the death of his ^{son} ~~son~~ but how ^{can} ~~can~~ it be that the mother too will not feel ^{grief} ~~grief~~ for her son?

54. The tender heart of the mother is always full of extreme love for her children. You certainly are the ^{loving} ~~loving~~ mother of your son. Then why is it that you are not overcome by the forever separation of your son and you do not ^{lament} ~~lament~~?

55. The Brahmin lady said: Sir, listen to me. I do not feel the ^{sorrow} ~~sorrow~~ for my love for the son. The reason is that when a living being is ^{burnt} ~~burnt~~ in the fire, he is not ^{able to know} ~~able to know~~ the wail, ^{of} ~~of~~ his dear ones.

56. My son did not come ^{to me or} ~~for~~ my asking and he ^{has} ~~has~~ left me without ^{getting} ~~getting~~ my permission. As he came ^{into} ~~into~~ my house, so he ^{has} ~~has~~ left it too. ^{in these circumstances} ~~in these circumstances~~ why should I ^{feel} ~~feel~~ grief in my heart?

57. That is why I neither ^{express} ~~express~~ grief nor do I

weep. I am calm and composed and do not feel the grief of cremation. The deceased has met his end in accordance with his Karma. Why, then, should I worry for that ?

58. The Indra then went to ^{the} ~~his~~ sister of the deceased and said: Gentle lady, you express your views clearly. Who was this dead man, who used to help in the household affairs. Lady, say how you are related to him ?

59. The sister, pure of heart and full of compassion, said: I am his younger sister. The deceased great man was my real ~~brother~~ ^{elder} brother who was full of affections and was ~~deft~~ ^{capable} in all work.

60. The Indra said: Gentle lady, what you say is quite appropriate. ~~Sisik Sisik~~ Sisters do have affections for their brothers; this fact is known all over the world. Why don't you weep over the separation of your brother for whom you had so much respect ?

61. His sister said: If I weep more, I will lose grace in this house and I will become thin and lean. Finding me ^{overcome} with grief and sad ^{and} ~~and~~ ridiculous in looks, my friends ^{will} develop dislike for me.

62. ^{What} ~~of~~ this lamentation be ? Knowing this my ~~unfortunate~~ mind becomes calm. A deceased person, when put on fire, ~~do~~ ^{is not aware} not know the wailings of his dear ones.

63. That is why I do not weep and I do not express sorrow either. I remain calm and composed and do not feel the ^{grief} pain of cremation. The deceased has met his end in accordance with his ^{own} conduct in life. Why should I worry for ~~that~~ him?

64. ~~X~~ Indra was gratified to hear the words of the sister and he ~~know~~ ^{felt} it that she had generous feelings ~~in her heart~~. Then he turned to the pious, beloved wife of the deceased and asked her: Gentle lady, what was your relation with the deceased?

65. The wife replied: Listen my Lord, this man, who used to help in the ~~conduct~~ of the household affairs and ~~w~~ was always engaged in doing good deeds, was my husband.

66. Indra said: without husband, a woman has no honour (social respect). On the death of the husband, a woman becomes a widow. The wicked hand of ~~KATE~~ ~~KATE~~ Fate has struck a cruel blow to you. Why ~~you too do not wait~~ over the demise of your husband?

67. She replied: This, your saying, is not proper that wailing on the death of husband ~~is an~~ ^{is an} essential provision made by God. As the wails of a child on not betting the moon are useless, so also the wailings on the death of someone should be considered useless.

68. This my husband, was very dear and ever venerable. It is true that my loving husband enjoyed (with me) ~~xxxxxx~~ the worldly pleasures for long. But after death on being cremated, the dead man ~~does~~ not at all ^{feel} the wailings of his dear ones.

69. That is why I do not ^{grieve} wail. Nor do I express ~~sorrow~~. I remain calm and composed and do not feel the ^{pains} of cremation. The deceased met his end in

Thirteenth Canto

1. It times of yore, in the city ^{of} Rājageha situated in the country of Magadha, There was a king, careful of his body, who shone forth properly being pure-minded, generous, famous, bountiful, virtuous and honoured by all.
2. Fortunately in that city there lived ^{the} Buddha (in the form of) kind-hearted and enlightened lord Bodhisattva, possessed of fresh glory, known by the name Saṅgha, the chief of merchants, shining and rich with huge wealth.
3. Whose ownership of eighty crores (of gold-coins), decorum full of politeness and devotion to public service won fame, and who though a lord of riches, was humble ~~and~~ ^{he}, the charming one, shone forth winning over the hearts of all the people.
4. At that time a friend of his, an eminent merchant, who lived in the irreproachable Vārāṇasī, was familiar to him since long, shone forth with the name Pīliya and possessed wealth amounting to eighty crores of gold coins.
5. This pair of the lords of wealth being free from fear, possessed of deep (mutual) affection and equal in wealth enjoyed happiness with one another. Having faith in fair dealing, it was always near to one another at heart, though far removed from each other in space.
6. The said king, the lord of Vārāṇasī, also shone forth as a doer of suitable meritorious work ~~(as if) some virtue itself,~~ ^{at very} ~~embodiment of virtue~~ ^{personification}

By seeking refuge with whom, the ^{very} meritorious one, ^{not} cherished and ^{accruing from charity etc. was} noble virtue such as ^{on an exchange} donation constantly increased, and the ^{not troubles disappeared} entire misery came to an end.

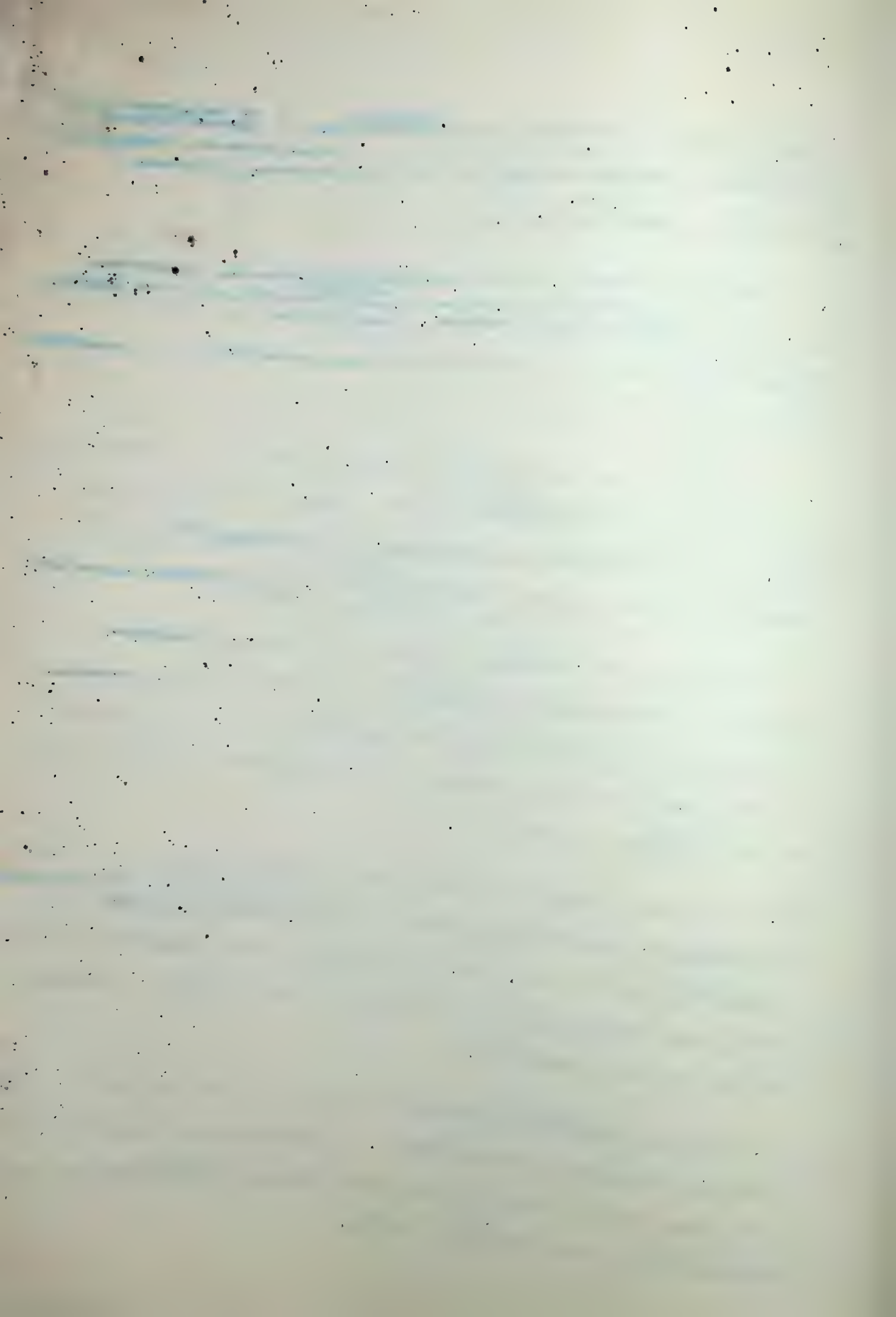
7. ^{As for some} Then, time having passed, ^{once fell victim to} as luck would have it, some time ^{somehow} that Piliya ^{disappeared} fell to misery. ^{his entire} His entire cherished property ^{disappeared} was destroyed, and his lotus-like face also quickly became devoid ^{of lustre. Little quickly.}

8. ^{Went} Due to the loss of wealth ^{happened} might become painful and undesirable, day became devoid of ^{happened} pleasure and that cherished glory was also lost. ^{On account of the accomplishment of ill fate,} Piliya of Vārāṇasī with his fortunes waning ^{came} fell to great calamity. ^{torment caused by bad adverse fate.}

9. He, ^{in trouble} fallen to adversity, fatigued and perplexed minded, much of his energy ^{sapped} having slackened, his entire property having lost, though surrounded by attendants, did not find any pleasure in the city, ^{as he was depressed by loss of wealth, and deprived} of the fortunes of a rich man.

10. He thought over it ^{enough} very much (and said to himself) -- I have a prosperous; well-behaved and noble ^{found the name of Sangha} friend, Sangha by name, who ^{in a position} is capable (to help me). He, the ornament of the ^{race} face of merchants, having come to know ^{my} (critical) state, will render me some help in this matter immediately.

11. In this ^{difficultly} adversity, therefore, I should go to him. He of exalted fame will certainly give me wealth, Noble persons, possessed of true love, seeing their beloved person ^{in trouble} fallen to adversity, certainly ^{take him over to} elevate him by rendering ^{him} help to him.



12. He, a rich man, shines forth ~~on account of~~ being pure in speech, mind and body, and will help me immediately in this ~~adversity~~. ^{Rich men of this type, directed by the command of love,} ~~never return their beloved person without his desire fulfilled.~~

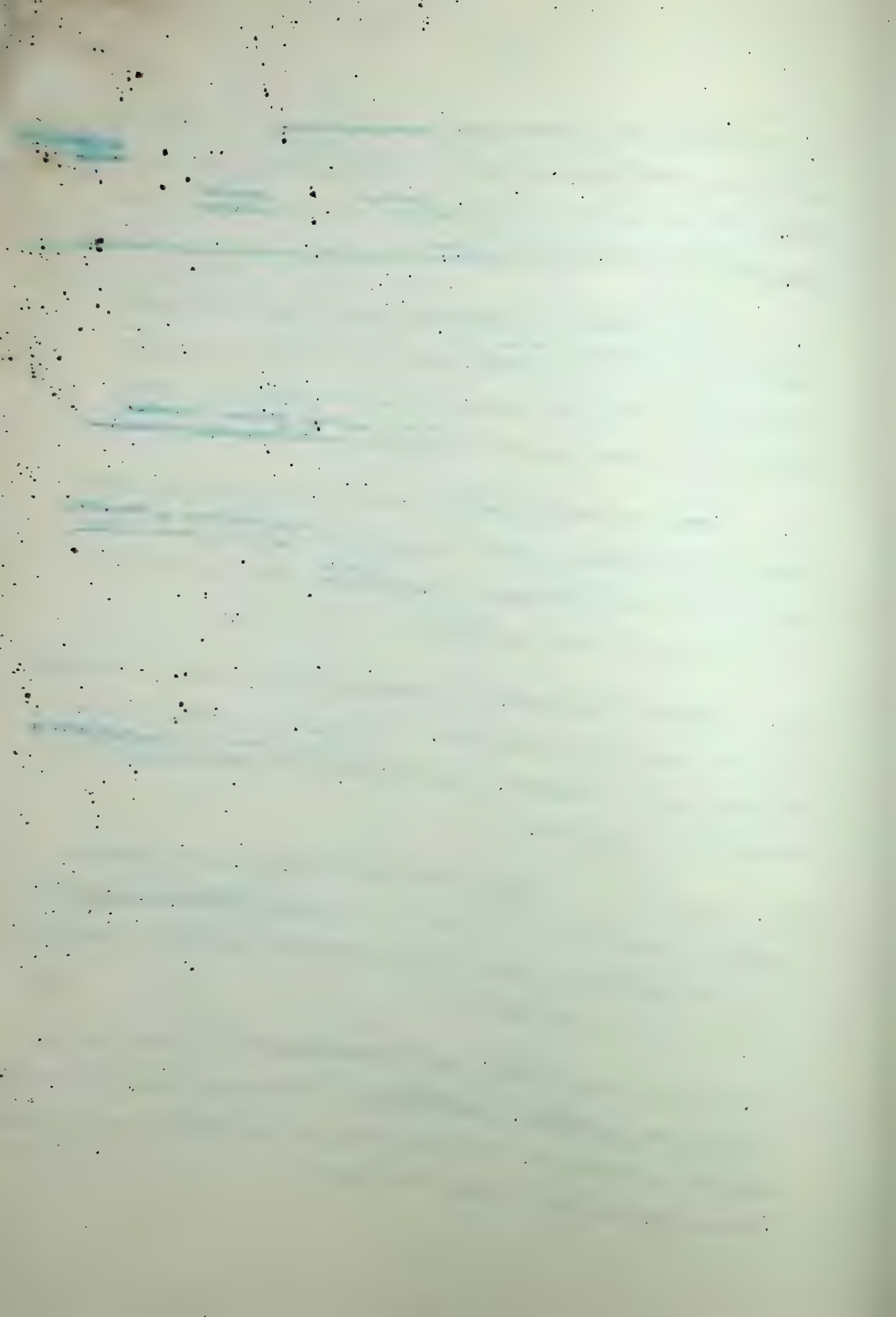
13. With this ~~idea in his mind~~ ^{happy mind} and having (full) confidence, he, ~~accompanied by his spouse,~~ ^{with a happy mind.} went quickly from Varanasi to Rajageha. In that city he met the merchant Saṅgha by name, a friend known since long and the ~~abode of exalted prosperity~~ ^{report of great riches}.

14. Saṅgha also ~~having seen~~ ^{seeing} his friend, the merchant, coming ~~accompanied by his wife from a long distance,~~ ^{in a company of his wife,} ~~gave him a warm reception.~~ ^{received him warmly.} Having embraced him ~~very much,~~ ^{tightly} thrilled with joy and delighted at heart he ~~seated~~ ^{gave him a} him by his side.

15. Pleasing (his) heart with sweet and loving words he started the real subject of discussion. Guilelessly he said, "You are welcome here, O (friend). May your ~~ambition bear fruit~~ ^{heart desire be fulfilled} with the ~~kindness~~ ^{grace} of lord Śiva."

16. "Tell me, O my friend, free from fear, for what purpose have you come to me? How are you? And ~~what is the reason that~~ ^{way is it} you, the honourable guest, have adorned this ~~abode~~ ^{house} of mine with your lotus-like soft feet?"

17. Having heard ~~friend's words~~ ^{his} ~~venerable~~ Piliya said -- "I have fallen to ~~miser~~ ^{miser}. Therefore, I have come to you. My entire wealth has been lost. Having no other course left to me, O friend, I have come to ^{you to} take shelter with you."



18. "This undesirable misery has come to me all of a sudden. Therefore, I have lost entirely the ^{peace} ~~complacency~~ of my mind. Thinking of the highly pitiable bad state of mine you should give me, O noble one, some ^{suitable} ~~proper~~ financial help."

19. Having heard this clear and guileless ^{words} ~~statement~~ of Piliya, Sangha bowed to his friend and spoke atonce -- "O my kind-hearted brother, don't be afraid at all. I am your well wisher, ^{your} affectionate and loving friend."

20. ^{Now a peaceful} ~~Sound~~ in mind, take this charming and very beautiful house as your own, and don't ^{you} think that it belongs to ^{any} ~~somebody~~ else. I take it a good fortune that I have seen you, a good friend. It is the doers of meritorious acts only who get (good) friends in (this) world."

21. Having uttered these words, full of affection, true to his word, sympathetic towards his friend, bound with the ties of increased friendship, he himself gave him forty crores (of gold coins) of his wealth atonce and guilelessly for (the removal of) his adversity.

22. He, the elevated one, not only gave the half of eighty crores, but he gave the half of ^{the} ~~the~~ entire other property also. Keep his (Piliya's) welfare in mind, he ^{divided} ~~took one half of~~ his property such as clothes, cattle, gold, etc. ^{into half and half} ~~and~~ satisfied him by giving it to him.

23. Having given his most ^{cherished} ~~beloved~~ wealth to Piliya he, possessed of huge wealth, was not disturbed in his mind. (On the other hand)

he had a pool of evolving and increasing pleasure at his heart, and the desirable fulfilment of the wishes of his friend, who had taken shelter with him, shone forth (in his heart).

24. ^{He made} ~~The maker of~~ a present of his attendants, ^{He was free} ~~relinquished~~ of the evil of niggardiness. ^(Piliya) He made him happy by setting free his treasure to him. How can such a wealthy person, fit to be reckoned among the meritorious, tranquil, fully civilized and of shining obligation, be met with in this world?

25. Piliya having taken ^{all that} ~~that entire~~ wealth went to his house, praiseworthy with the acquisition of wealth. In many a way he thanked the merchant who had set the agony of his heart at rest and had ^{restored him his} ~~provided him with~~ mental peace.

26. As luck would have it, once Sangha also ^{came to realize} ~~fell to misery~~ and became devoid of the treasure of wealth. Though previously a rich man he was doomed to poverty. There is none ~~who is~~ strong enough to check the powerful command of destiny.

27. On account of the loss of the huge ^e amount of wealth he turned pauper in no time. ^{and} ~~Owing to worry~~ he then ^{he} could not get sleep. ^{Release} ~~Devoid of~~ wealth he could not help others. Destiny being (very) powerful, ^{what is a human being before it?} ~~who miserable human-being is (for it)?~~

28. Fallen to adversity, Sangha at once recalled to his mind all his wealthy good friends and thought to himself -- "Why I, destitute of refuge, should not go to seek shelter with the affectionate and rich merchant Piliya?"

29. Already obliged by me and capable of helping me, he will certainly give me wealth, ^{filling} ~~delighting~~ his subdued mind. He has crores of things presented by me. ^{Friends} ~~Kinsmen~~ never forget the favour done to them.

We can suppose that this is proper in right course he or
30. Thinking it ~~appropriate~~, ^{possessed of} highly good conduct he became ready to go to his friend's house ^{because} ~~on account~~ of being in the state of poverty, because an afflicted needy person fallen to begging in the absence of a helper remembers his wealthy friend.

31. Today he, who was the giver of unlimited wealth to others, is going to other's house (for help). Alas, this power of fate ^{difficult to know} ~~cannot be known~~. Who was the doer of favour at every step, became the needy of favour himself.

32. Then, having made up his mind (to go), going on foot with his wife from his house, noble Sangha reached quickly Riliya's house ^{step by step}. He thought it ^{somewhat} improper, ^{what he should see} ~~as it were~~, to see his ^{respected} wife, a ~~venerable lady~~, going to the city without a ~~whisk~~ vehicle.

33. Therefore, possessed of augmented discrimination, he ^{arranged} ~~caused~~ ^{for an stay of his wife} ~~his mistress stay somewhere~~ in a good and spacious ^{charitable} ~~charitable~~ asylum and consoled her. (Then) at ^{an} ~~proper~~ time he atonce presented himself very humbly before his friend, living in a house of lofty mansions.

34. But it is very surprising that having seen him and (once) obliged by him he did not utter even a word of welcome his friend.

He neither got up in joy, nor did he approach him, who had lost his wealth and had come to his house.

35. Oh, look at the adverse turn of fate that the ~~associative~~ ^{who was in return for Sangha's} fast friend Piliya also became ungrateful. Verily, displaying wickedness, he entirely forgot the favour done to him previously by him (Sangha).

36. ^{Diffidently} Carelessly he asked the ~~well-behaved~~ ^{from a good character} friend standing (before him) -- "Why have you come to me here?" Then Sangha said -- "Keeping your memory full of affection in my heart, I have come with a ^{mind} desire to see you."

37. When asked ^{as to} "When have you fixed your residence here?" ~~Sorrowful Sangha also, knowing his mind spoke again~~ ^{a more to - happy to Sangha having come to know of his mind and said again} -- "I have come to you from my land without fixing my residence anywhere, ^{coming and have not fixed up for a place of stay} having caused my wife stay somewhere in a charitable asylum."

38. Having come to know ^{as to what he was saying and a voiding} his words, ~~relinquishing~~ his duty towards a noble friend, mean and evil-minded Piliya said -- "Well, friend, listen, go to other place, for you I have no room in my house."

39. By uttering these unexpected harsh words he did not show favour even to his dear (but) poor friend Sangha. Though possessed of huge wealth, he ^{didn't want to realize his} ~~became ungrateful~~. On account of being ~~deceitful~~ at heart he ordered his servant.

40. "Ah, ^{O you} listen, go to the house near at hand ^{big house in front of you} before you, and keeping in mind that something ^{big or small} very little has to be given, give him ^{with a look at measuring a} carefully ~~choff~~ a gourd-pot ^{to him (Sangha)} in measure. This (poor) kingman of ours has come here from a long distance."

41. He ^{verily} ~~did not~~ feel ^{ashamed} while uttering these words.

^{Because} ~~On account~~ of meanness he plunged into the ^{great} mire of sin.

~~Piliya excessively did this (something unexpected), that was never done before. That is why a dear friend, worthy of love, was treated indifferently by the hostile one.~~

42. This stupid Piliya treated the ~~noble conduct~~ merchant, come to him, like a ~~straw-eating~~ cattle. He did not think of the

friendship even for a single moment, nor did he take him as a ~~doer of great favour to him.~~

43. He had filled his house with new Sasti (=sathi) rice, one thousand carts in measure, come on that day. Therefore, He had ~~with him~~ unlimited wealth to give. But the whole of it belonging to him, ~~a despiser of his kinsmen, was not fit to be accepted.~~

44. Himself having received one half of eighty crores of gold-coins, he is deserting to day helpless Sangha, his supporter. How can that ungrateful thief deserve praise and where can that type of bad merchant be worthy of glory?

45. Having filled the gourd-pot when the servant approached him to give the undesirable chaff to him, Sangha, though firm-minded, thought to himself when put to insult -- "Should I now accept ^{it} ~~apparently~~ or not?"

46. "Taking him a friend I honoured him with many crores. He is giving me chaff. ~~It can never be a friendship,~~ How can, verily, the face of this ungrateful ^{wretch} shine brightly (with pride)? Where should the honest friendship go for asylum?"

47. "I think he has forgotten ~~very soon~~ the favour done to him. How can there be a ~~good home~~ with this ~~unetched~~ ^{unscrupulous} person, a stealer of other's money? Clearly behaving deceitfully, he has abandoned the duties of a good friend. Devoid of wisdom he has not known the secret of ^(good) conduct."

48. If I don't accept this chaff offered by him, I shall soon bring this friendship of mine to an end. ~~Therefore~~ ^{consequently}, it is ~~proper~~ ^{even} for me that I should accept the thing offered by him, though it ~~is~~ ^{is} a trifling, ~~even then~~ ^{for} the friendship should remain unimpeded."

49. ^{Let} "This fool may ~~uselessly~~ ^{for some} abandon friendship, but why should I not properly realise its importance? It may be that intoxicated with wealth he may display meanness, but how should I give up my ~~delighting~~ ^{pleasant} magnanimity?"

50. Moved by the nobleness ^{of} of friendship, noble Sangha of this description thus having made up his mind accepted the chaff at once. With pure and simple mind, ^{he was so} ~~thinking some~~ good in it, ^{he} having pocketed this insult ~~(also)~~ ^{and} he was not perturbed at all.

51. He took that trifling chaff, bowed to Piliya, went to the charitable ~~asylum~~ ^{and} met his wife. ^{On enquiring from her} ~~On showing the gift of chaff,~~ he told her all ~~that had happened~~ ^{how he had been} asked by the wife highly insulted (Sangha) related the whole story. ^{He said that he had been} ~~He said that he had been~~ ^{insulted} ~~insulted~~ ^{by her} ~~by her~~ ^{great} ~~great~~ ^{insult} ~~insult~~.

52. Having come to know that account the well-behaved ^{wife} mistress, afflicted in her delicate mind, began to weep. She said to her husband -- "Oh, why have you accepted it? Why have you not ~~give~~ ^{done} it up? Oh, what a ^{big} ~~great~~ blunder!"

53. "I don't ^{have no liking for} praise that ~~very~~ ^{highly} mean, ill-behaved, wretched, wicked and undesirable friend Piliya, Persons of this type are bad friends, who after getting forty crores of gold coins give this trifling ⁱⁿ return."

54. "You have committed a great ^{mistake} ~~offence~~, that ~~previously~~, when he came to you, ^{earlier} you showed to him a great favour. How has he forgotten that so soon, and has insulted you by giving you a little chaff."

55. With words full of affection he pacified his wife who was weeping and censuring him (i.e. Piliya) in various ways. "O moonfaced one, O my darling, don't weep. Achievement of the end, ^{you desire} which is possible with wealth only, ^{it} can't be ^{achieved with} made by weeping."

56. "Friend, the ^{true nature of friendship should be known as a source of} ~~real truth~~, ^{to be a source of happiness} ~~should be known as a source of~~ pleasure. But, the ~~stupid~~ fellow did not appreciate its importance. With the view that the mutual friendship should not break down I guilelessly accepted (his gift) though knowing well that it was chaff."

57. "I am of the opinion that mostly it is not easy to get a friend. But bereft of sense he does not know it in this world. They duly enjoy the bliss of heaven for unlimited time who are lucky enough to get a tender-hearted and simple-minded friend."

58. Whatever has happened is due to (bad) luck. I am not to be blamed for that. This anger, ~~lying in your heart~~, ^{you} should also be given ^{up} ~~at once~~ ^{for ever}. Noble persons, remembering their duty, are not struck by grief even after having suffered very much for the sake of others."

59. When Sangha, possessed of lovely and charming wife and ~~undeprived~~ of good qualities, was instructing his wife thus, there came unasked a loitering servant of Piliya, who was in possession of good discrimination and had been presented previously to Piliya by Sangha himself.

60. He, passing nearby, heard (her) weeping and (his) words (of advice), and then entering the ~~asylum~~ⁱⁿⁿ saw both of them. Having recognized him he bowed to Sangha ~~accompanied~~^{who was} by his wife, a rich man well known to him in the past, and wept loudly for long.

61. Having recalled to his memory the good nature of his master and his duly performed ~~service~~^{devoted} full of devotion, ~~having fallen~~^{he fell in} at his feet. The humble and praiseworthy (servant) said to Sangha, who was deprived of wealth and was staying in the ~~charitable~~ⁱⁿⁿ ~~asylum~~.

62. "O my excellent master, O respectable one, O abode of abundant glory, O well-named, what for have you come to this place? Today glory does not shine on your lotus-like face. I verily find you fallen to adversity and devoid of wealth, as it were."

63. "Tell me, tell quickly, why has befallen you ^{this} misery, which has deprived you of your ~~interval~~^{near} joy, and by which having left your praiseworthy and adorable abode you have come today so quickly to the despicable house of others."

64. When the ~~servant~~^{capable} possessed of ~~capability~~ and well aware of his duties, had spoken thus to dispirited Sangha, he related clearly his whole story to him, who was always alert and had never shown any negligence in the service of his master.

65. Then the kind and simple-minded servant having come to know that ^{of his own story of his misery} painful story was very much pained, as if he had taken poison. He said to Sangha -- "O (my master) ^{wait} wait for some auspicious time. Don't ^{you} worry at all."

66. "O my lord, I shall soon make some arrangement for you. I know very much of your deeds, possessed of glory. Though you have given me to Pīliya, ^{yet} even then my mind is ^{always} constantly devoted ~~you you.~~ ^{see on page...}

67. Having said this humbly to the beloved master Sangha and thinking that the agreeable favour done by him was necessarily to be repaid, he took him, dear to his heart and faultless to receive a good homage though deprived of wealth, to his house after consoling him properly.

68. After taking him, worthy of love, into his house he cleansed his body ^{by giving him} through the bath of fragrant water. Having ^{felt} pleasure accruing from the service just done to him, he then made him eat sweet and ^{delicious} flavourable food.

see 69. ^{The good servant said these words in (all) humility} Having honoured him properly he attended upon him, the ^{remembered} ~~he~~ ^{as many favours done to him by him} good merchant possessed of pure conduct, pleasing him with various ^{(Sangha) took him to his residence master who had} agreeable words. After that he went outside and gave this happy ^{all his wealth to his house} news to his friends, the other servants who earned their livelihood under Pīliya.

70. "Listen my friends, our master merchant Sangha, who is cultured and possessed of ^{good} auspicious conduct, has now come here. Come, see him and serve him, fallen to misery and staying in my house ^{in the company of his} accompanied by his wife."

71. Having heard these very sweet words the servants giving up all their other ^{Chores} duties, went to the master. They were verily afflicted by his separation, but now became happy by his pleasing ~~vision.~~ ^{rough}

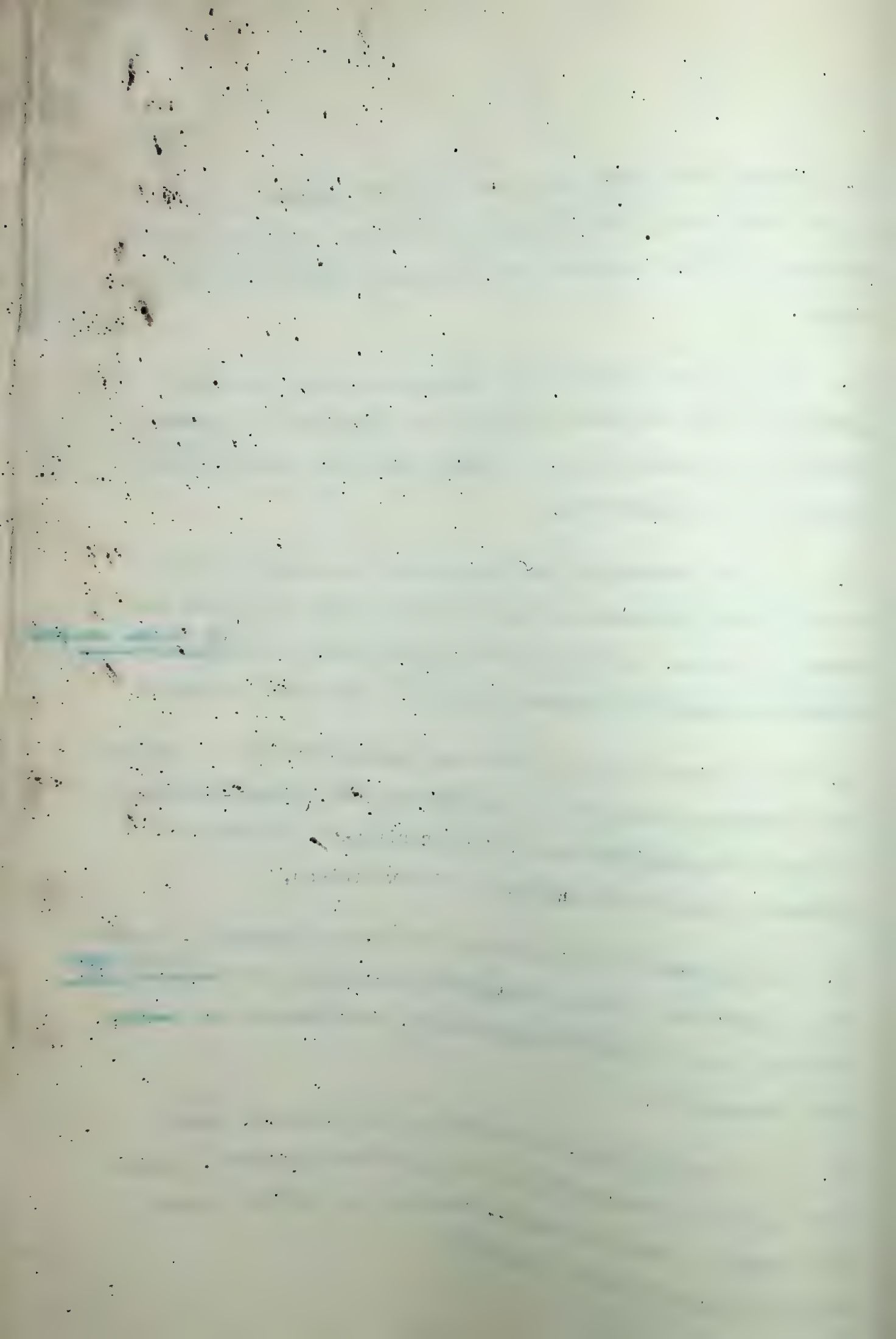
72. Seeing their rich (master) homeless, entirely devoid of wealth and come to other's city with his wife all the servants thought to themselves thus -- "Somehow we should save our lord fallen to this misfortune."

73. "In this connection some such collective effort should be made ^{by which} that this noble man along with his wife may become the owner of crores. Having become as rich as before, he, ^{now he can compare} ~~possessed~~ ^{may in respect and leave for his} ~~of highly cherished thoughts,~~ may go home and adorn it again."

74. "His friend Piliya has acted very meanly that he has spoiled the preeminent splendour of friendship of long. Wicked-minded, he should be ^{taken} ~~considered~~ as ^{deserving} punishment. Nowhere is pardoned a person doing offence to his own friend."

75. ^{Wishes} ~~Having made~~ firm determination the group of servants, respectful to merchant Sangha of irreproachable conduct, went ^{in a huff} ~~vehemently~~ to their king, ^{and} ~~demonstrated~~ ^{showed} an ugly, disagreeable and very loud ~~lamentation.~~ ^{crier.}

76. The excellent king, well-wisher of the subjects, heard that great and far-reaching hue and cry of the servants. Seeing the crowd of people he asked -- "Why are you making a noise which afflicts the mind very much?"



77. At this the servants related the true story, which became a great source of distress to the minds of hearers. The king, accessible to all his subjects, also hearing ^{in person} evidently this curious (story) stood wonderstruck.

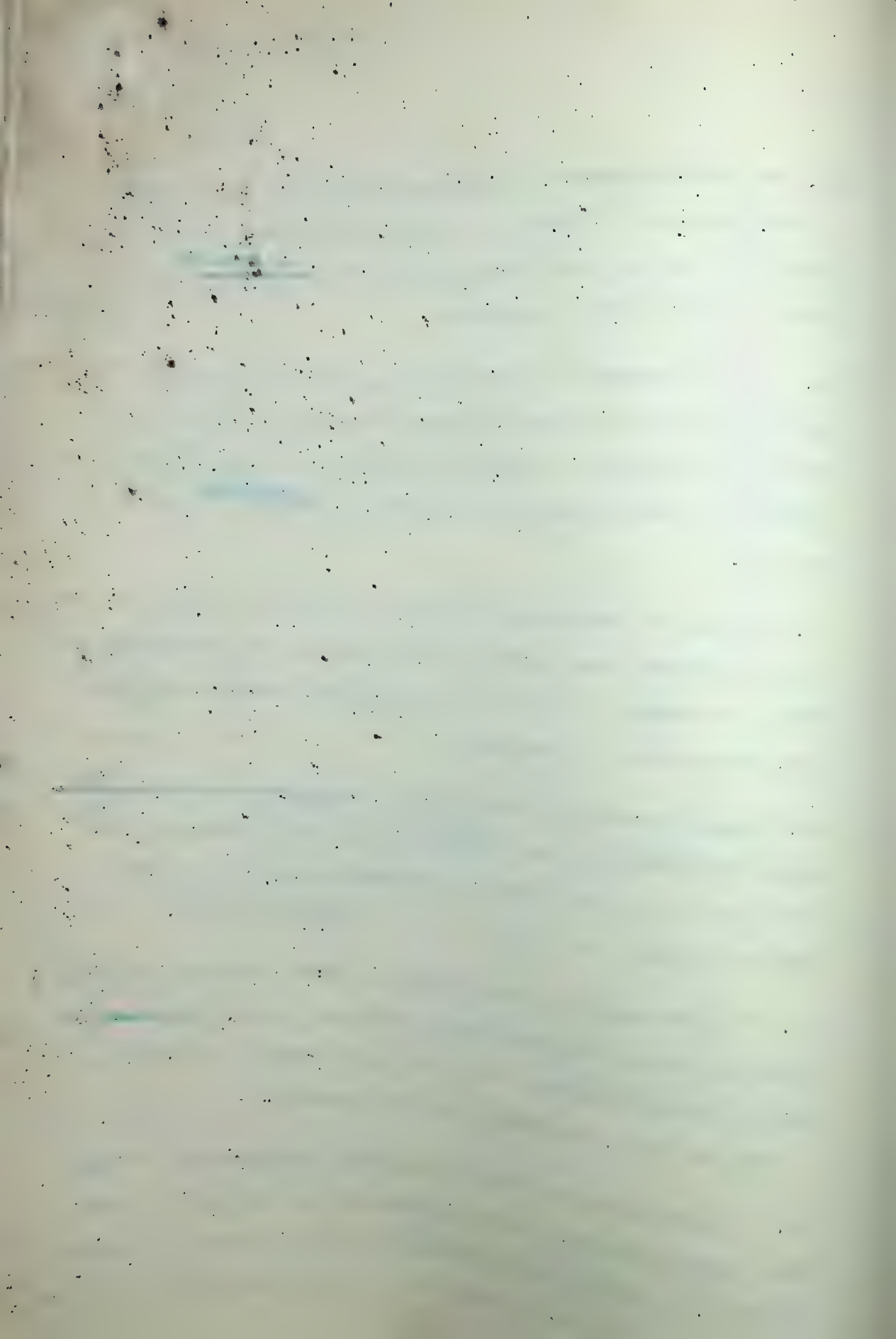
78. He, the knower of justice and possessed of true power called at once in his court Sangha and Piliya, who were very humble while living in his city and had been mutually trustworthy and good friends for a long time, to ^{investigate} ~~make~~ an impartial enquiry.

79. Taking his seat in the company of his honest ministers the disciplined (king) spoke to Sangha who had reached him first-- "Tell me please, did you give to this Piliya, when he came to you, forty crores of your wealth?"

80. Sangha uttered his ^{for cause} words of reply, ~~arranged in an excellent manner and free from even a little bit of wrong motive, to the~~ king thus -- "Listen O king, this friend having left his place came to my house with a desire to have ^{as a legacy} agreeable wealth."

81. "Oh, how could I disappoint him, who had come to me helpless, devoid of wealth and expressing a desire for money. ~~Therefore I~~ ^{I at once} ~~having granted~~ ^{him} ~~at once~~ one half of my eight crores gold coins. I made him happy, honourable, rich and powerful."

82. "I gave verily not only that one half of my money, but I, free from greediness, granted him one half of the entire other property. ^(also) ^{friend} A ~~kinsman~~ ^{man}, having ^{put} directed his mind upon me, should not go ~~fruitlessly~~ ^{without any gain} -- a thought full of this purpose ^{kind} only which



(I consider) beneficent to myself shone forth delightfully (in me)."

83. The king having heard attentively this commendable statement, full of praiseworthy reasoning, of the merchant Sangha, enquired of Piliya also standing before him -- "Is it true, O (gentleman), that you received wealth (from him)?"

84. Piliya at once spoke ^{triumphal} words full of truth -- ^{surely} "Certainly in the past I ^{did} approached ^{in despair} him when I had become dispondent owing to the quick destruction of my riches, and he drove away my misfortune by granting the said wealth."

85. The king again asked him -- "Speak the truth, ^{Did you} have you also honoured this virtuous Sangha, your ^{friend} kindman, who ^{has shown a} ~~has shown a~~ good favour to you, ^{when you saw} seeing him come to your house refugeless and devoid of wealth?" ^{penuliar?}

86. ^{When he (Piliya)} Having heard these words he ^{was in} could not respond. His face ^{became bitter and his mind unhappy} ~~became bitter and his mind unhappy~~ tarnished and he was not happy at heart. Why should not the wicked persons, never paying attention to other's welfare and (always) betaking themselves to selfishness, come to grief and feel ashamed in this world?

87. Then the king, knowing his (bad) intention and concentrating on the same context, again put to him another question also --

① "Why ^{did} have you shown such ^a carelessness in the act of compensating your friend that you gave him even chaff, a gourd-pot in measure?"

88. ^{Hearing these words} Having heard this also he stood ~~having the face turned~~ downwards and did not say anything suiting to the occasion. Owing

to the grief ~~deposited~~ in his heart, the slow-witted and selfish fellow turned pale and felt highly dishonoured.

89. His face ^{became colourless} ~~was tarnished~~. He ~~did not~~ utter ^{not a} (a single word) ~~with his tongue~~. He kept standing, with grief ~~at~~ his heart, speechless, though impelled (to speak). Obstructing the welfare of his friend, grinding his own axe the ill-mannered one displayed his dishonesty (only).

90. When the king saw him keeping silent, he asked his beloved, wise and distinguished ministers -- "Speak clearly, O noble ones, what should be done now? Some proper punishment is to be inflicted on this offender."

91. Asked about the matter under discussion the ministers replied -- "O dear, O kind-hearted one, O lord, what is the problem ~~there in~~ it? He ~~has been~~ clearly ~~declared~~ deserving punishment, because an offender can nowhere be dear to any one."

92. "Himself having received desired wealth from his ^{friend} ~~kinsman~~, having enjoyed it for long and having passed a long time, not to give ^{money} conformable to that, is not the practice of good friend. In the opinion of the wise it is not considered a righteous act anywhere."

93. By uttering these becoming words the ministers reproached him very much in the court, for his inauspicious act. The king also finalised his proper decision and after that, the knower of law, announced his firm command.

94. "O my servants, go at once from here. Take away the whole wealth of merchant Piliya, make him entirely devoid of wealth

atonce, and place this wealth in Rajageha in the house of glorious and beloved merchant Sangha, who is delightful on account of his virtues.

95. Singha, the praiseworthy friend and the doer of righteous deeds, spoke to the king, who was giving the command, in the court -- "O king, I don't want even a little of other's wealth. Ask them to give me that much wealth of mine, which I had given ~~to~~ him."

96. "I have no desire for other's wealthiness. ~~Too much~~ ^{Excess} of greed always ^{leads to} ~~brings~~ destruction, in this world. I am always conscious of the saying, 'Don't covet', whether I am in the dense darkness (of ignorance) or (fettered) in a noose.

97. "You are very kind, because you are desirous of making me (like) a king. But I am not desirous of taking his wealth. This my ^{friend} ~~kinsman~~ Piliya also, O lord, possessed of money should enjoy constant happiness, and should not turn a pauper."

98. The king, having heard happily this noble speech, was very much satisfied with that virtuous merchant Sangha. The praiseworthy king, choked (in throat) uttered words of praise and ordered to ^{give} him as much wealth as he had asked (to give).

99. Though offered more, ^{wh} he did not desire it and who granted to the needy as much (wealth) as he desired. The good conduct of a person possessed of such an auspicious aspect makes the friendship purifying ⁱⁿ ~~ing~~ in this world.

100. Who closed his eye to the vulgarity that was practised by Piliya and who passed over the violence of that evilminded, may that Sangha shine constantly in this world.

101. Having taken forty crores ^{of} gold coins with the help of the kind ^{and} ~~possessed~~ ^{was} of his servants, etc. given ~~before~~ ^{and} to Piliya by him, the good and wise Sangha came to his city. Having gone there he, possessed of wealth, fortunate, accompanied by his wife, honoured to his heart's content and foremost among the virtuous, began to pass his time as happily as before.

This is said to be a good example of a friend. It is translated in practice.

102. ~~Think over this good example of behaviour of a friend set up here, and after~~ ^{you have weighed - consider - give} ~~thinking over it, it should be approved at~~ ^{once, because it is the abode of faith of the virtuous.} ~~once, because it is the abode of faith of the virtuous.~~ ^{for it is a good example of how respect for a} ~~The great~~ ^{man who himself did not care for the loss of wealth, who is the}

man who himself did not care for the loss of wealth, who is the friend of his dependants, may revered Sangha, ~~the man of this description,~~ be victorious in this world.

103. Unfortunate ~~is~~ ^{was} the selfish Piliya who resorted to bad manners and behaved wickedly towards his good friend. This story tells us clearly that a friend should always be loving, impartial, knower of (moral) convention and full of affection, and should forsake his selfishness and comfort like Sangha.

104. According to ^{the good} ~~noble men~~ a friend is one who ^{has a firm mind} ~~delights in~~ ^{delightful on account of} ~~binding himself in strong union free from selfishness, who is~~ ^{selfless and firm strong bonds by love}

~~firmminded, who is undoubtedly a well-wisher, and who is possessed~~ ^{does a good turn directly} ~~of fascinating conduct. This is to be seen that by fulfilling~~ ^{can be seen that by fulfilling}

~~happily the desires of others it is quite clear in this story.~~ ^{is a story where} ~~A favour shown~~ ^{good in} ~~to the afflicted, as mentioned here, is praise-~~ ^{done}

worthy and glorious in the opinion of the virtuous.

105. Lord Buddha, pure at heart, known by the name Sangha, himself clearly reveals the auspicious and well-known duties of a good friend (in this story). Therefore, all persons in this world should always ^{derive proper} ~~delight properly by~~ ^{from} the attainment of an excellent friend, who is pure at heart and is ^{given to} ~~busy in~~ doing good to his friends.

195. Let's suppose, then, that we have
clearly revealed the solution to the
friend in the story. Therefore, all
should always delight in the solution of
friend, who is more at heart and is not in the world of
friends.

